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MEMOIR OF THE LATE REV. ABRAHAM BOOTH.

From the London Evangelical Magazine.

WE have seldom, if ever, been called upon to record, in this Miscellany, a departed saint and minister of more sterling worth than the late Rev. Abraham Booth.—Averse as he was, from the prevalence of deep humility, to any eulogium on his character, solemnly forbidding any thing to be said of him in his funeral-discourse, yet it would be injustice to the God of all grace, who so highly favoured and blessed him, not to acknowledge, to his glory, that plentitude of gifts and graces which was bestowed upon him,—that “Reign of Grace” which was exemplified in him. For our ability to gratify the wishes of our readers in doing this, we confess ourselves indebted chiefly to a short Memoir, by the Rev. Dr. Rippon, attached to the funeral-sermon by the Rev. Mr. Dore; and to which we gladly refer for more copious particulars than the limits of our biographical pages can admit.

Mr. Abraham Booth was born at Annesley Woodhouse, in Nottinghamshire, May 17, 1734. His parents were destitute of all vital religion, till hearing a preacher who visited the country, they became seriously concerned about their eternal interests. Abraham was their first child, and discovered early marks of piety. He chose the most retired places

for prayer; and was frequently overheard, alone, wrestling with God. He made an early profession of religion; but he recollected not any particular day when he was suddenly alarmed, any striking sermon under which he was roused, nor any remarkable seasons of overwhelming sorrow; and he has often said, that if he had judged of the state of his soul by such religious convictions only, he must have concluded that he had never been savingly converted to God.

His first religious connexions were formed among the General Baptists; and in the nineteenth year of his age he was ordained pastor of a church at Kirkby Woodhouse, near the place of his birth. He was then a zealous enemy of the orthodox system; and greatly opposed the doctrine of election, in a poem “On Absolute Predestination.” Gradually, however, as the light of truth arose on his mind, he reflected its beams, in his conversations and sermons among his hearers; and though, from a conviction of his worth, they were unwilling to part with him, notwithstanding the change of his sentiments, yet he found it necessary to remove.

His next place of settlement was at Sutton Ashfield, in the same county; where he began to preach

in a room, called Bore's Hall. Here he formed a small church of the Calvinistic, or Particular Baptist denomination; and to this situation the religious public are indebted for the first edition of *The Reign of Grace*, which contains the substance of a great number of his sermons, preached first at Sutton Ashfield, and other places. This work has proved the most popular of all his publications; and with it all the circumstances of the latter half of his life are connected.

The manuscript had been recommended to the Rev. Mr. Venn, who hearing a pleasing account of Mr. Booth's life and ministry, desired to peruse it, though he entertained no raised expectations concerning it; but "to my great surprise," says Mr. Venn, "there appeared to me in it the marks of a genius, joined with the feelings of a Christian heart; a vigor of style much above what is common in our best religious writers; in his reasoning, clearness and force; and in his doctrine an apostolic purity. . . . I flatter myself also, that this work will prove both so pleasing and useful to men of an evangelical taste, that some better situation may be found for Mr. Booth: a situation proper for a man whom God hath endowed with abilities, and a taste for good learning; so that he shall be no more subject to the necessity of manual labour." This recommendation, with the merits of the work itself, brought our worthy friend into public notice; and became the occasion of his settlement with the church in Prescott-Street, Goodman's Fields, on the decease of the Rev. Mr. Burford, who died April 15, 1768.

Some of the brethren having read the book, and being much pleased with it, agreed to take a journey to hear him. They were much delighted with his labours; and invited him to preach a Lord's

Day or two with their friends. Mr. Booth accordingly came; preached three successive Sabbaths; and was then requested to repeat his visit, which he did: in consequence of which, an unanimous call was given him; which after due deliberation, he accepted; and was ordained February 16, 1769. Some persons, yet living, perfectly remember how well Mr. Booth's confession of faith was received; they considered it as a kind of wave sheaf, the blissful harbinger of a rich and plenteous harvest; nor have their expectations been disappointed.

"Thus united with a godly respectable people, the objects of his laudable ambition were before him, and within his reach. As, therefore, his love of books had been ardent from early life, it now increased, and became almost insatiable; so that he seems to have formed the determination, which Dr. Owen formerly made, that, if learning were attainable, he would, by the blessing of God, surely possess it. The circumstances of his former situation rendered it necessary for him to observe the *first* part of Pliny's Rule for reading: *Non multa.—sad multum*; while his inclination impelled him to follow the *second* part of it: for though he had not *many* books to read, yet he read *much*, digested what he read, and often reduced it to common places. His being already so good a divine, and furnished with a vast variety of matter methodized for the pulpit, gave him *leisure*, and ministered to the execution of his plan, of which he never lost sight. After his residence in London, he was considerably indebted to the erudition of an eminent classic, who had been a Roman Catholic priest." Except the assistance which he received from this preceptor, he might fairly be denominated a *self-taught scholar*, whose

literary acquisitions equalled, and often surpassed his means. Few were better acquainted with the writers of Ecclesiastical History, or of Jewish Antiquities; but he had another object, which seems to have been the height of his ambition;—he obtained an easy access to the exhaustless stores of Theology, published abroad. Some of those, which he signalized with a peculiar regard, were Witsius, Turretine, Stapferus, Vitringa, and Venema. Nor must we omit among his favourites at home, Dr. John Owen, to whose learned and evangelical writings he has often acknowledged himself deeply indebted.

These exertions from early youth till he was more than sixty, unquestionably demonstrate of what importance sound learning appeared to him, especially for a gospel minister; and *his* opinion on this head must be of consequence, as few were more capable of appreciating its value than himself: he knew its utility by his former want of it. Nevertheless he constantly maintained, that a knowledge of the languages in which the sacred Scriptures were originally written, however highly desirable, is by no means essential to a minister of Christ.

His doctrinal sentiments were Calvinistic, according to the Confession of Faith, published in London, by the Calvinistic Baptists, in the year 1689. These he thought it his duty to maintain and defend. “Nor did he state either of them in the usual terms, that he might intentionally keep any of the rest of them out of sight. Who ever found him exalting even the glorious person and work of Christ, with a view to render the electing love of the Father, or the sanctifying work of the Holy Spirit, a mere cypher? While he sublimely asserted that the “obedience” of

our Lord even unto death, “is that in worth which his person is in dignity,—*this* infinite in glory, *that* boundless in merit,” and, hence, that it is a finished redemption: he never conceived of the active and passive obedience of Christ alone as a complete salvation; but earnestly contended, “that sanctification is a part, a capital, an important part of that salvation and blessedness which are promised to the people of God, and provided for them in Christ.”

It seems also of consequence to mention how faithfully he contended for those doctrines, at a time when the idea of the innocency of mental error was fast gaining ground,—when candour and liberality were terms employed in favour of none but those who discovered a total indifference to the grand truths of the gospel,—when all catechisms, and creeds, and systems were execrated, except such as were in the interests of the Sabellian, the Arian, or the Socinian Heresy. At a Monthly Meeting of ministers, on that text, “Buy the truth and sell it not,” he stated, with an energy of mind, and a force of argument never to be forgotten, that “if error be harmless, truth must be worthless;” and, with a voice, for him unusually elevated, declared, that “every partisan of the innocency of mental error is a criminal of no common atrocity, but guilty of *high treason* against the Majesty of Eternal Truth.”

“But, intent as he was in defence of the whole sacred palladium of revealed truth, there is evidence to conclude, that, of late years, two points lay peculiarly near his heart. One is, *the Freedom of the Gospel*, as containing “Glad Tidings to perishing Sinners; or,” in other words, that “the genuine Gospel is a complete Warrant for the most ungodly Person to believe in Jesus.” . . . This point he has laboured; and

whatever may be thought, by different persons, of other positions in his Glad Tidings;—if ever it was proved that the voice of the gospel “to the vilest of the vile,” is this, “Come and welcome to Jesus Christ,” he has gloriously proved it: and this has been a matter of exultation to many, as it is a truth from which many duties fairly result; and which, if practically believed, will produce an harvest of evangelical delights.

“The other of the two articles which appeared to him of so much importance is, The Doctrine of the Satisfaction of Christ: which, he was confident, lays the surest . . . foundation for the support of *personal* and *particular* redemption, and of justification by the imputed righteousness of our Lord:” But he was not more conspicuous for his zealous attachment to the fundamental articles of our faith, than he was for his cordial regard to practical religion. Thus viewed, he was a bright example to all around him. “The doctrine of Grace and the doctrine of Duty,” were clearly distinguished by him; and yet so perfectly joined together, as to breathe but *one spirit*, and to form but *one system*. Grace, sovereign grace, as displayed in the gospel, he considered as the ground of hope: the revealed will of God, as summarily comprehended in the Ten Commandments, he maintained to be the rule of duty for saints and sinners; and that it must so remain for ever, “while God is God, and man is man.”

“His sermons were always good, often truly great, and mostly directed to the conscience; while more than a few of them, with a felicity of combination, interested the mind, the conscience, and the heart, at the same moment: and if they had not all the accompaniments of a modern elocution, . . . they were delivered

with that dignified solemn energy which gave a forcible effect to all he said And as all his discourses were studied, those which he delivered in the freest and affectionate manner, unembarrassed by laboured recollection, were remarkably acceptable. As he entered into his sermon, and advanced, his hearers were constrained to say, “This man is in earnest: he believes what he says, and says what he believes;—verily, this is a man of God!—Ten such men, and Sodom would have stood!”

He not only preached the doctrines of grace practically, but when he was upon the most practical subjects, his conscience would not allow him to keep the great truths of the gospel out of sight, nor even to seem to do it; but all the intelligent who heard him, perceived that “he intentionally reared the fabric of practical religion on the foundation of the glorious doctrine of sovereign grace:” and he will long be characterized as a minister who preached the duties of religion doctrinally, in unison will all the principles of his creed.

His prayers did not partake of the nature of sermons; but were solemn evangelical addresses to Jehovah. In confession of sin he was more abundant; while in every part of this duty he was fervent and devotional. His addresses for the church were generally presented to him in his paternal character: but in his intercessions for his dear native country, and for the poor oppressed Africans, he invoked him, as Isaac and Jacob did of old, in the character of *God Almighty*: for though he did not despair of better days than the present, he assured himself, that the condition of the former, and the wretchedness of the latter, can never be meliorated by any thing short of the exertion of a power which is infinite.

When others conducted public prayer where he was present, he was accustomed, at the conclusion, softly, yet audibly, to subjoin his *amen*. This practice he wished might prevail in all our congregations, and at our prayer-meetings; but his example and influence, considerable as they were, have not yet rendered it general.

As a Christian minister, he was a pastor according to God's heart; and his true character as such, was unintentionally drawn by himself in his late sermon, entitled *Pastoral Cautions*. This is an exact *moral* likeness, a whole-length picture of himself.

The members of his church found that he had the bosom of a shepherd, and the heart of a father. In some of their families he was received and consulted as a parent. All the rest recognized in him a friend; and he was remarkably affectionate to the children of Affliction and Distress. He was eminently attentive to the poor of his flock; and could always find time to call on them, to visit them, even if others thought themselves neglected.

The different publications of this laborious servant of the Lord have obtained for him a lasting reputation. They demonstrate that, in polemical divinity he was an able disputant; and that in doctrinal, casuistical, and practical theology, he was an eminent divine. His writings of the latter description have been rendered a blessing to thousands. His volume on the *Reign of Grace*, and his *Essay*, entitled "*The Death of Legal Hope, the Life of Evangelical Obedience,*" have received the honour of being translated abroad. But he was not more zealous in recommending divine things to others than he was conscientious in regarding them himself. Hence he was a brilliant example of walking with

God.—He shone also eminently in the exercise of the grace of prudence; but if there were any *trait* in his character more distinguishing than the rest, it was that of Integrity and Uprightness. His word was enough, without any other solemn engagement. Deceit of every kind was far from him, and he detested flattery; and of him it might truly be said, "Behold an Israelite indeed, in whom is no guile!" He gloried in the cross of Christ as the only foundation of the sinner's hope; but in another view, his rejoicing, his glorying, was this, "The testimony of his conscience, that in simplicity and godly sincerity his conversation had been in the world.

Yet no one must conclude that this faithful servant of his Lord spent a life of more than three-score years and ten without his share of trials. He met with heavy afflictions and crosses in his family. Nor was he, at all times, entirely free from troubles in his church, prosperous as have been its circumstances. No; here he has needed the exercise of patience and humility. Frequently his evangelical labours have been misunderstood, slighted, and contemned. "Some dissatisfied persons have complained of his ministry as being dry, legal, and of an Arminian cast; while others have quarrelled with it, under a supposition that it verged towards Antinomianism." In free conversation with his brethren, he has said, that in the same week, and concerning the very same discourses, these opposite complaints have been made before his face. How meekly he heard them is not entirely known; for it has been admired by the complainants themselves.

He was solemnly impressed with the death of his dear wife, about four years since; but so much resigned to the will of God, that

his friends were struck ; and one of them remarked it to him : to whom he said, " There is great reason for my composure and serenity. About twenty-three years ago, my wife had a severe lying-in, which so debilitated her, that we feared she would never recover her strength. Her indisposition continued about two years, which occasioned our removing so near to the meeting-house. Soon after, the Lord was pleased to send the scarlet fever into the family ; wife and all were ill, except myself. Her faculties were deranged ; and the doctor said, " I fear, Sir, your wife is not likely to recover." I attended them all as well as I could. The Bible was then sweeter to me than ever : yea, when I could only snatch a few verses ; and I well remember one solemn transaction :—In the evening I retired for private prayer, and besought the Lord that I might find an entire resignation to his will. When I arose from my knees, I felt peculiar satisfaction in the perfections of God ; and had such full persuasion of his righteousness, his justice, his mercy, and love, that I lifted up my eyes to Heaven, and said, " I give my wife, my children, my all, to thee, O God : " and, if ever I prayed in my life, I prayed at that time. Seeing, then, he has given her to me for twenty-three years, in answer to prayer, dare I murmur now ?—God forbid ! "

Through the chief part of his days he enjoyed good health ; and for many years was seldom interrupted in his pastoral labours. But when sixty summers, or more, had passed over his head, the painful asthma increasingly afflict-

ed him, year by year, till at length his winters, and especially the three last, were severe and threatening. But the frame of his mind corresponded to a life, which had been devoted to God, and to an hope full of immortality.—Yes ! of him it may surely be said, that he left a living testimony behind him ; even if his long affliction and his concluding scenes had not furnished a dying one. Nevertheless, a dying testimony also, in honour of rich and sovereign grace, he was enabled to leave.*

* *Note.* Here the introduction to his Will may not be unacceptable :—

" I, Abraham Booth, Protestant Dissenting minister, in the parish of St. Mary, Whitechapel, London, reflecting on the uncertainty of life, do make this my last Will and Testament, in manner following :

" Being firmly persuaded that those doctrines which have constituted the grand subject of my public ministry, for a long course of years, are divine truths ; being deeply sensible that all I have, and all I am, are the Lord's, and entirely at his disposal ; and being completely satisfied that his dominion is perfectly wise and righteous,—I, in the anticipation of my departing moment, cheerfully commend my immortal spirit into his hands, in expectation of everlasting life, as the gift of sovereign grace, through the mediation of Jesus Christ ; and my body I resign to the care of Providence in the silent grave, with a pleasing hope of its being raised again at the last day, in a state of perpetual vigour, beauty, and glory."

Religious Communications.

EXTRACT OF A LETTER TO A YOUNG MINISTER, RESPECTING PUBLIC PRAYER.

PRAYER is an address to God, presented in the name of the Mediator, on behalf of ourselves, or others; deprecating evils, and supplicating good things; in dependence on the promised aids of the Spirit, and according to the instructions given in the scriptures.

I cannot undertake to discuss this subject in all its length and breadth. What I have to say, on this branch of your office, has been derived, chiefly, from experience and observation, and will show its relation to yourself, to your Creator, and to your fellow-worshippers.

The importance of the subject may be inferred—From the nature of your office: “We will give ourselves continually to *prayer*, and the ministry of the word,” Acts vi. 4.—From the consideration, that ministers are called to pray publicly, in a great variety of circumstances—From your religious character, as a dissenter. A dissenter, as such, rejecting prescribed liturgies, should be doubly careful to cultivate the gift of prayer;—and, from the fact, that some very eminent preachers are remarkably deficient; as, on the other hand, some, who excel in praying, do not appear to advantage when addressing their fellow-creatures.

I shall begin with a few remarks on what relates to *yourself*.

1. Recollect that you appear, not only as an official professional man, but in the character of a worshipper with your fellow-worshippers; in the character of a sinner with your fellow-sinners.

2. Prepare your heart to seek God. As you would not preach, so neither should you pray, without preparation. I would not be

understood, however, to advise you to study *words*, before-hand, so much as *things*. Horace’s observation will apply here, as well as to preaching:

“*Verbaque provisam rem, non invita sequentur.*”

The matter being provided, the words will freely follow.

See, on this part of the subject, Job Orton’s Letters to Dissenting Ministers and students; published by the late Mr. Palmer, of Hackney.

3. Be concerned to breathe the spirit of a supplicant.—When Abraham interceded for Sodom, he said, “Behold, now, I have taken upon me to speak unto Jehovah, who art but dust and ashes! Oh, let not Jehovah be angry and I will speak . . . Oh, let not Jehovah be angry, and I will speak yet but this once.” Gen. xviii. 27, 30, 82.—Jacob said, “I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for, with my staff I passed over this Jordan, and now I am become two bands.” Gen. xxxii. 10.—Ezra said, “O, my God, I am ashamed, and blush to lift up my face to thee, my God.” Ezra ix. 6.

4. Indulge the emotions of your own mind at the time, whether joyful or sorrowful.—You will sometimes expatiate freely in the language of contrition; at other times, your heart may be enlarged with gratitude, and you will naturally abound with praise and thanksgiving. Whatever be the frame of your mind, remember that Jesus is the great Intercessor, and that the Spirit also helpeth our infirmities. Rom. viii. 16.

Dr. Watts' remarks, on the assistance of the Spirit in prayer, are highly worthy of attention.

5. A variety of thought and of expression may be happily suggested by a chapter, or a psalm, read before prayer; or, by recollecting what you have recently read in private. Wherever you are called to take the lead in public worship, you will find it useful to read, before sermon or before prayer, a small portion of holy writ. Your preaching is but a *commentary*; let the people always hear, first, *the text itself*.

Secondly, I proceed to notice a few things which relate to your Creator.

1. Be very sparing (much more than many preachers are) of the name of God—"the glorious and fearful name" of the "great and terrible" God. We are all very guilty of great irreverence! Let us watch and pray against this evil, in time to come.

2. If you compare what you read in holy writ, with what you hear in public prayers, you will see, perhaps, that we are all very defective in *adoration*. But scriptural views of divine attributes are evidently adapted, at once, to humble and to encourage our souls; and the language of adoration, borrowed from the recorded prayers of holy men, will powerfully impress the minds of many, and raise every devout worshipper from earth to the highest heavens.

3. Maintain a *direct address* to the Deity. Labour hard to restrain and bind your vagrant thoughts. Do not suffer yourself to be talking to the people, while you profess to speak to your Maker. Nor let it appear as if you were speaking *of* God, to some other being, when you are expected to draw nigh to the throne of the Eternal, who waits to be gracious. It is, confessedly, a matter of some difficulty to follow this direction strictly. Eve-

ry man fails, perhaps, more or less; but as it will eminently serve to gird up the loins of your mind, and to promote real devotion in yourself and in others, you should aim at it. Soliloquies, pious wishes, and ejaculations, may suit the closet, but, when you pray in public, they are improper.

4. It is better to speak rather too slowly than too fast; see Eccles. v. 2.—A sinful man, chattering to his Maker, with a tone of bold familiarity, in the presence of a congregation, is a shocking scene of profaneness.

Thirdly, I shall only add a few thoughts relating to your fellow-worshippers.

1. It appears highly improper to speak of *presuming* to come into the divine Presence. Recollect, that you have a most ample and explicit warrant, in the form of commands—of invitations—of promises. You have a directory in the Lord's Prayer. You have a great variety of the prayers of good men preserved in the scriptures. You have recorded examples of successful petitions, and gracious answers. You have the oracle of Jehovah, proclaiming, with a loud voice, "Mine house shall be called an house of prayer for all people," Isa. lvi. 7.—After all this, can it be accounted presumption?

2. Be, as much as possible, the representative of the whole congregation. Consider that all are supposed to speak by the mouth of one.

3. In praying for the king, or chief magistrate, there should be no fond expressions, on the one hand; for you are required to pray for him, because he is the supreme magistrate; and, on the other hand, there should be no tinge of party politics, no speaking evil of dignities, no public censure on the measures of administration.

4. Sympathize with all your fel-

low-worshippers through the world. It animates the heart, to think that God is able and willing to listen to so many at one time, and to give us a participation in those immense showers of blessings which descend from him.

5. Avoid dark allusions to difficult passages of scripture. You might as well pray in an unknown tongue.

6. A meretricious, painted, rhetorical style, is not the natural language of the heart, but the artificial language of the head, or the play of the imagination; and, therefore, is utterly inconsistent with the simplicity which accompanies a high state of devotional feeling.

7. Study to avoid a sameness of method, and of expression. Some pray so, that you may know, almost as well as in the Book of Common Prayer, what is coming next. Yet, where there is the most copious enjoyment of heavenly unction, and spiritual fervour, and where there is the greatest command of variety in language, the same man will often be found using the same words and phrases, if not exactly the same sentences. On this point, an affectation of novelty, and a fastidious delicacy, should be far from you.

8. Let your longest prayers be short; for, otherwise, if there be not something extraordinary in the occasion, or if you do not enjoy an unusual elevation of soul, the people will say, within themselves, "What a weariness is it!" To prevent the evils arising from long and tedious prayers, it may be sufficient, perhaps, only to recollect what your feelings have been, in a place of worship, where this rule has been remarkably neglected. It is not, however, generally the sin of the present age, to make prayers too long in public; and, as to secret prayers, perhaps the danger, with most of us, lies entirely on the other side.

9. Though it may be proper to

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begin your prayer, in public, with a lower tone, be careful to speak so distinctly, that all your fellow-worshippers may begin with you. In many instances, the preacher's first sentences have not been heard. Take care, however, not to begin till the people have had time to rise, and stand in silence.

May the spirit of grace and supplication eminently rest upon you!—Not to be tediously minute, I shall only add, that

I remain,

Your affectionate friend,

Stepney.

W. N.

[Eng. Pap. Mag.]

ON MARRIAGE.

Sir,

To the Editor.

SHOULD you judge the following Letter worthy of a place in your Miscellany, I will thank you for its insertion. It was written to a young lady a few weeks previous to her marriage.

I am yours with respect,

J. REES.

Rodborough.

"Miss M.

"SINCE the conversation which took place on our way to ———, I have often thought of you; and as you requested me to write to you on the subject of such conversation, I think it my duty so to do. Oh, may the Lord direct my heart and hand to write that which shall be conducive to your good, both for time and eternity! You are about altering your condition. Now, in every such change, three things will assuredly take place. These demand your serious attention:—*New Trials, new Comforts, and new Duties.*

"As to the first,—if we expect to find perfect happiness in any terrestrial good, we shall assuredly be mistaken. "Vanity of vanities, all is vanity," may be written on every thing we enjoy beneath the sun. Whatever exchange we make in this world, it is only one wilderness for another; so that your

change of condition will not exempt you from trouble. This you must expect,—it will only be an exchange of trials, and those sometimes for the worse ; this, however, should not dishearten you. As I told you before, so I tell you again, “He that hath God’s call, need not doubt of God’s help.” When the way is made plain, whatever trials meet us, we find comfort in the consciousness of being in God’s way. He sometimes leads by a rugged, but always by a right path. We should never expect a situation without its peculiar trials. I am sure I can say for myself, that I have been so often disappointed in this respect, that I cannot look for a situation on this side of the grave, without being assailed by some particular trials. It is, however, no small comfort to me, and it will be so to you, to get this sentiment rivetted in the mind, that all our trials are dealt out by weight and measure by our heavenly Father’s hand ; and that we shall not have one grain more than weight, nor one inch more than measure.

“Whether you live married or single, you will find something to molest you. The whole course of man’s sublunary life does not afford him a single draught of joy, without a mixture of wormwood in the cup. That which makes the draught peculiarly nauseous is, the consideration that our trials often come from a quarter we little anticipated. Where we expect the greatest comforts, there we frequently meet with the greatest crosses. Should this be your case, do not think your lot to be singular : we have found it so before you ; and doubtless, in some things you will find it so after us.

“As the head of a family, many things will occur that you are not aware of now :—peculiar circumstances to pain you,—peculiar tempers to perplex you,—peculiar affronts to ruffle you ;—and these will happen sometimes from your

inferiors in the house. Properly to bear these will require great grace. If you have grace to rule your own spirit, you will find a calm in the midst of all : “He that ruleth his own spirit, is better than he that taketh a city.” Always think on this,—study your own temper in every thing, both towards God and man. *As it respects God*, murmur not against him ; watch his hand in every thing ; and, in every thing live under the force of this assertion,—“It is the Lord, let him do what seemeth him good.” Keep up a thankful spirit in all your trials, that you may say with the poet,—

“Good when He gives, supremely good ;
Nor less when he denies :
E’en crosses from his sov’reign hand,
Are blessings in disguise.”

“*As it respects man*, be affectionate, kind, and lowly,—“For a meek and quiet spirit is, in the sight of God, of great price :” and I am sure, to you it will be great peace. Above every thing, live near to God, yea live *in Him* ; bear every trial in him ; and respect him in every thing. Thus you will pass safely through this vale of tears ; and if not free from troubles, yet you shall enjoy God in them. I am sure I speak by experience, that great trials, if the Lord be in them, are better than great worldly comforts without him. To conclude on this particular :—Expect trials,—prepare for them,—be submissive to the will of God in them,—and I am certain that, some day or other, you will thank him for them all.

“As to the second, *The new Comforts* which a married life will introduce you to. Here we are as prone to err as in the first case. There we expected less trials than we met with ; and here we often expect more enjoyment than we really find. On our entrance into a new state of life, we should remember that the cup of creature-comfort is not very deep :—we soon come to the bottom of it, and unless we enjoy the Almighty in it, we soon

exhaust it. We must remember, that there is no creature-comfort but what hath much mixture of nauseous ingredients in it; and that which makes the sweets of life doubly sweet, is the enjoyment of God in them; yea, I may say, that the presence of God makes the bitter sweet, and the sweet trebly so. As to the matrimonial state, I am sure that there is not a situation under heaven more comfortable, when help-meets come together in wedlock; the Lord thought it good when man was not miserable. An *help-meet* is full of meaning,—to suit our dispositions,—to sweeten the bitterness of life—*to strengthen when weak,—to comfort when sad,—to nourish when sick,—and to help forward in the ways of God.* Happy will you be if you are thus favoured. It is the testimony of God, “that two are better than one.” The gracious God has tempered the bitterness of life with so much sweetness, that, taken altogether, it becomes bearable, and sometimes palatable. If it were all bitter, we should get tired of life without seeing half of it:—if it were all sweet, we should make a home of this life; therefore, there is a happy mixture in the cup of Providence, that it is neither a state of slavery nor a bed of sloth. We may gather the honey of comfort from the bitterest flowers. “We rejoice in tribulation.”

“I am far from thinking that the matrimonial state is a hinderance in the service of God. There is nothing more pleasant than two that are kindred souls in body and spirit, uniting before the throne of grace: they seem like one spirit. The godly Mr. Bolton used constantly to pray six times a day; twice by himself, twice in the family, and twice with his wife. If you wish to be happy in your state, ‘go and do likewise.’ It seems that this is the meaning of the Apostle, when he exhorts to love and peace, ‘that your prayers be not hindered.’—Much depends on your first setting

out. I might say more on this subject, but I must forbear; only remember, that every thing is to us what the Lord makes it, and no more. The misery that we are exposed to in regard of comfort is, that we sink into the creature instead of rising into the Creator; we look for that in the creature which is only to be found in God. May you and I look for solid comfort where it is to be found! O for grace to put created objects in their right place! You will find much difficulty in the course of your life in doing this; for our depraved hearts will give almost any thing the place of God. Husbands, wives, children, friends, possessions, will soon steal in and be very idols; but we may take this as an incontrovertible truth, That if any thing is put in competition with God, it will be torn from us, though it should be the darling idol of the heart; therefore, if we wish to have our comforts continued, may we be enabled to keep them in their own place!—enjoy God in them, and bless God for them! and, like the church in the 12th of Revelation, keep the Moon of creature-comforts, where it ought to be, ‘under our feet.’ As it respects creature-comforts, expect them *sparingly*,—use them *subordinately*,—enjoy them *thankfully*,—and resign them *willingly*, that you may, with Job, say ‘The Lord gave and the Lord hath taken away, blessed be the name of the Lord.’ Ah, it is easy to advise; but I find it hard, indeed, to bless the hand of God when that hand strikes my greatest comforts dead. It requires great grace; but not more than the Lord hath given, and promised to give. May he help us to act as a people dependent on the hand of God!

“As to the third thing, Behold a multitude of new duties to attend to, that you are at present practically unacquainted with, in respect of your husband, your servants, and (if the Lord shall give you any) your children. In respect of your

conduct towards your husband, be affectionate and submissive, remembering the testimony of God, 'That the man is the head of the woman, as Christ is the head of the church.' By this we are not to understand that he is a head to tyrannize: God forbid; but a head to sympathize, to love, and advise. Be always glad of a word of advice. There are two things that you are particularly to guard against!—first, Not to consider every look or word as a proof of the want of affection. You may depend upon it, that the look will not be always equally pleasant, nor the words equally affectionate. Make up your mind to this; and let not a jealous mind find a place in you for a moment, or think he does not bear the same affectionate regard to you that he was used to do. If you nourish such thoughts as these, they will produce vipers in your mind, that will destroy all your peace. Be sure to make yourself always a pleasant companion to your husband, and always make home the most comfortable place that he can have; and then he will love home better than any place else. Guard against a fretful, peevish, discontented spirit. In this many are a torment to themselves and others all their life-time. I am not sufficiently acquainted with you to know your temper, neither am I a sufficient physiognomist to read your countenance; but what I say, I am sure is needful for every one;—Beware of a fretful peevish spirit, for it will be a constant hell to you, and to every one that is near you. Let your conduct be always agreeable to your husband. If a cross word is uttered, do not magnify it, but endeavour to put the best construction on it.—I see it is in vain for me to write more. I have many things on my mind, but my time and paper will not admit of enlargement. Receive, my young friend, these spontaneous remarks, and if any thing be useful to you, I shall be

abundantly satisfied:—and I beg you will, in return, remember me before the throne of grace. The Lord knows I stand in need of your prayers. May the Lord keep us from every thing that is sinful; and lead us to every thing that is right!" [Evang. Mag.]

We hope the following remarks on dress, will not be considered as an apology for pride and vanity. If they should be the means of removing the scruples which some pious christians have felt, while they give offence to none, we shall not regret our having inserted them.

EDITORS.

For the Amer. Bar. Mag.

AN ESSAY ON DRESS.

It has been a question among many serious, conscientious persons, how far christians may go in their conformity to the people of the world, in the article of dress.

The Friends have adopted a particular mode for the coat, hat, and bonnet, and continue it without any variation. Their dress, though always according to their fashion, is frequently, and perhaps generally as expensive, as that of other denominations.

The Methodists are generally very particular in their dress; are careful to wear no ornaments; but decent and modest apparel. The Baptist denomination is not distinguished by any peculiarities in dress; yet there are some individuals among them, who are not only careful to have their own garments plain, but take the liberty to censure those who do not follow their fashion.

It is a difficult thing to make all christians think alike on any subject, particularly one of little importance. Some condemn the wearing of any ornaments of gold, or laces, or veils, or ribands; and a few go so far as to condemn almost every thing which happens to be the prevailing fashion. Ac-

cording to their standard, the female part of the church must not have a curl in their hair, a feather or flower in their bonnets, nor a riband or lace to make any part of their dress, for all these things are, in their view, the effect of pride, and conformity to the world; and are inconsistent with the directions given us in the scriptures. The brethren, particularly the ministers, must have their hair combed down smoothly over their foreheads, their neckcloths adjusted in a particular manner, and every other part of their dress in a peculiar style. There would be no difficulty, if these conscientious, scrupulous people would dress after their own manner, and leave others to enjoy the same liberty; but instead of this, they presume to censure others for their conformity to the world in dress, as much as if there was a scripture standard, from which it would be criminal to deviate.

It is the design of this paper, to take this subject into consideration, and to see whether the scriptures require all christians to dress according to one fashion, or give each one liberty to dress as he may think proper.

One of these three positions must, I think, be true. Either, first; That there is in the scripture, a standard for our dress, from which we ought not to deviate; Or, secondly, we are under obligations to avoid in our dress, every thing unnecessary; Or, thirdly, every one may dress as his judgment shall dictate.

If there be a scripture standard, it will be easy to make it appear; and that will at once decide the question. To prove that it is improper for females to wear ornaments, some have brought forward this passage; "I will take away the bravery of their tinkling ornaments," &c. Isaiah iii. 16—23; but it is evident that they have not had a correct understand-

ing of this prophecy. God did not condemn the wearing of these ornaments, though they were as numerous, probably, as ever adorned a female at any period of the world; but said he would take them away as a punishment for their sins. For the same reason he said, *he would take away the whole stay of bread, and the whole stay of water*; hence we have as much reason to suppose that God condemned the use of bread and water, as the wearing of the numerous ornaments specified in the chapter.

The Old Testament so far from forbidding females the use of golden ornaments, censures them on one occasion for laying them aside. It was when the women stripped themselves of their earrings to make the golden calf in the wilderness; it is said that Aaron made them bare to their shame. Exodus xxxii. 25.

The fact is, neither of these passages have any thing to do with the question under consideration; for the Jewish and christian dispensations are so different, that if these ornaments were condemned or commanded under the former, they might not be under the latter.

In the New Testament there are two passages which are considered decisive of this question. 1 Tim. ii. 9, 10. "*In like manner that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array. But (which becometh women professing godliness,) with good works.*" 1 Peter iii. 3, 4. "*Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.*" It is supposed by some, that these passages forbid the wearing of broid-

ered or plaited hair, and gold, and pearls, and costly array. If this be a fact, putting on of apparel is equally as much forbidden; but no one can suppose that it is unlawful to wear clothes; and therefore no one can with reason suppose that such ornaments are prohibited as are here specified.

It may, however, be proper to consider these texts separately.

Paul wills or commands, 1st. that the women adorn themselves with modest apparel. To adorn, is to ornament or beautify; hence it is right for females to ornament themselves. With what? With modest apparel. Are gold earrings immodest? If they are, the Jewish women have been immodest, and almost all others in the world; and indeed, very few people have correct ideas of modesty. It is to be presumed that no one is so destitute of modesty as to answer the question in the affirmative. It would be considered immodest for females to dress in man's clothes, or in any manner different from what women generally do, in that part of the world where they reside. The dress of the ancient Grecian ladies, and of the modern Burman females, would, in this country, be considered immodest: though not in their respective countries. Hence whatever is generally worn by persons of rank in society, cannot be deemed immodest, nor can any one with reason suppose, that in this command of the apostle, expensive attire is forbidden, when it is evident that rich garments may be modest, and those which cost little or nothing may be immodest.

The Apostle wills or commands, Secondly, that women adorn themselves with shamefacedness and sobriety. Shamefacedness is derived from a word which signifies *not seen*; and expresses that diffidence and bashfulness which is peculiar to the female character.—Sobriety refers to the general be-

haviour and deportment, and is easily understood.

The Apostle wills or commands 3d, that women adorn themselves with good works; but does not command that they should be adorned with gold, or pearls, or costly array. There is a difference between not commanding to do, and commanding not to do. Whatever is commanded not to be done, it would be sinful in us to do; but whatever is not commanded to be done, we may or may not do as we may judge expedient. The Jewish converts were not commanded to sell their estates; some did and some did not. Paul says respecting the collection in the Church at Corinth, *I speak not by commandment*; that is, I do not command you; but no one would from hence infer, that this expression forbade the collection to be made.

The apostle Peter in the text above quoted, introduces the same ideas, and exhorts women professing godliness, not to content themselves with the outward adorning, or the ornaments of the body, but to adorn themselves with the graces of the mind.

It is evident that he did not prohibit the wearing of gold and costly raiment, because he mentions Sarah the wife of Abraham, as an example worthy of imitation. Is it to be supposed that Sarah wore no gold or rich apparel? It is certain that it was customary in those days; for when Abraham's servant met Rebekah in Mesopotamia, he adorned her with earrings and bracelets of gold. And when we consider that the custom of wearing ornaments has prevailed universally, particularly among the rich and distinguished, and that Abraham possessed great wealth, as well as filled an eminent station, there cannot be a doubt that Sarah adorned herself with jewels and rich apparel. Hence it is very evident that Peter did not forbid the Christian women to adorn them-

selves with ornaments of gold and rich apparel.

The principal thing which this apostle had in view, was to recommend the graces of the spirit, which in the sight of God are of great price; and which, those who have no outward ornaments, may neglect as well as others.

If this exposition of these two passages be correct, it will follow that neither Paul nor Peter condemns the practice of wearing brodered or plaited hair, or gold, or pearls, or costly array. To prove that this exposition is correct, I shall adduce the opinion of several learned commentators on this subject.

Dr. Macknight, speaking of the passage in 1 Tim. ii. 9, observes, "That the apostle doth not forbid either the richness or expensiveness of dress of women in general; but that gaudiness of dress which proceeds from vanity, which consumes much time, and leads them to neglect the adorning of the mind."—The 9th verse he renders thus—"*Not with plaited hair ONLY, or gold, or pearls, or costly array.*" Respecting the passage in Peter, he observes: "Of these, let the adorning be, not that which is outward ONLY. The word *only*" (he says) "is supplied here agreeably to the known phraseology of scripture, and the nature of the precept. For we cannot suppose, that the apostle forbids women to adorn themselves with apparel suitable to their station, any more than our Lord forbade his disciples to labour for the meat that perisheth: John vi. 27. His meaning in that precept certainly was, that the disciples were not to labour for that meat *only* which perisheth, but also for that enduring to everlasting life. I therefore think the precept under consideration, is, that women are not to adorn their bodies *only*, but chiefly their minds."

Pool remarks in his note on 1 Tim. ii. 9.—"That the apostle

condemneth not these ornaments when they are suited to the quality of the women, and ask not too much time to put on, and in order. On 1 Peter iii. 3, he observes: "That the apostle doth not absolutely condemn *all kinds of ornaments or rich attire.*" For a proof of this assertion, he refers to Luke xiv. 12—where the Saviour says, "When thou makest a dinner or supper, call not thy friends nor thy brethren, neither thy kinsmen nor thy rich neighbours." No one would infer from this observation, that it was contrary to the scripture to invite to supper or dinner, a friend or a brother; yet such an inference would not be more absurd than that which some have drawn from these texts now under consideration.

On the former of these texts, Burkitt remarks—"That though persons of quality are not prohibited to wear such ornaments, though costly as becometh their degree, yet none are to study the external adorning of the body so much, as to neglect the inner man by good works." And respecting the latter, he observes, "That such attire may be worn by christian women, provided it be done without pride and without too great expense of time and treasure. This doth not absolutely forbid the wearing of ornaments or costly apparel, by such persons whose quality will answer."

Dr. Gill remarks on the former of these texts,—"Not that the apostle forbids all use or wear of such things by proper persons, whose circumstances would admit of it. There is no religion or irreligion in dress, provided pride and luxury are guarded against, and modesty and moderation preserved." On the latter he says, "Or that only and principally. Not that the sense is, that every thing of this kind is forbidden, but when used to excess and extravagance."

Mr. Scott observes.—That outward ornaments according to every one's rank in life are not absolutely forbidden by these scriptures; but the more moderate and indifferent about such embellishments christians are, from proper principles, and without *ensoriousness*, the more respectable and amiable they must appear in the eyes of all competent judges.

Mr. Wesley, though very much opposed to superfluities in dress, and very unwilling to see his denomination conform to the fashions of the world, yet admits, that it is proper for the nobility, magistrates and others of rank, to wear such ornaments as are suited to their station in society.

Dr. Doddridge on these two passages remarks, that, "They may not place their ornaments so much in plaited hair, or gold, or pearls, or costly garments. Let it not be *merely* external. This is not to be interpreted as absolutely prohibiting the ornaments of dress, but only the making these things our chief concern."

Mr. Henry considers that the apostle means, that they must not affect gaudiiness, or gaiety, or costliness; that the putting on of apparel is not absolutely forbidden, but only too much curiosity and costliness in appearance.

The exposition which I have given of these two passages, is supported by the most eminent writers on the sacred scriptures. It is true they may err, as the best of men are fallible; but those who differ in opinion in this case, would not discover a great degree of modesty, in opposing their notions respecting a doubtful passage of scripture, to such numerous and respectable authorities as are here brought forward; to which the most learned men, in many instances, do not think it beneath their dignity to appeal.

If gold and pearls, and costly array, are not forbidden in these texts which have been under consideration, it is evident that they are not forbidden in scripture; and consequently, that there is no standard for dress to be found in the Bible.

Some persons, aware of the certainty of this conclusion, have undertaken to maintain, that christians ought to avoid every thing superfluous in dress; because, as they are the stewards of God's bounty, they have no right to appropriate to their own use any thing more than what is necessary, but should devote the remainder to charitable purposes. This argument is more specious than solid, and leads to consequences which its advocates would be unwilling to admit. The term *necessary*, as applied to dress, is very indefinite. Those in cities would think it necessary to expend much more in providing themselves raiment, than those in the country; and those who are rich, than those who are poor. If the question should be asked, what is necessary? The answer is, much less than people generally suppose.—The monks and friars of Europe were satisfied with one coarse garment, without any covering for the head or feet; and probably not much more was worn in the nunneries. But would those who are unsparing of their censures because others dress differently from them, be willing to wear such garments as these? They never do wear them, and probably would be as unwilling as any others to wear what is barely necessary. Hence their argument appears inconclusive.

Again, if this principle which they adopt be correct, it will condemn expenses in other things which are unnecessary as well as dress; in our houses, in our furniture, and in our provisions. Many people have lived comfortably in

a log house, or in a tent; and a large proportion of mankind at the present day have no better habitation. A very little furniture, and that of the cheapest kind, is all that is absolutely necessary for us; and a mere trifle would be sufficient to provide us with wholesome food. In England, it is said, that many of the poor seldom have any meat, but subsist on bread and beer; and in Russia, the peasantry have nothing but coarse black bread with a little salt; yet they are strong and healthy, and live to a great age. In India, a man will work for eight cents per day, and find himself; what kind of food he must have, may easily be imagined. Now if the principle be true, that we ought to avoid all unnecessary expenses we must sell our handsome houses, rich furniture, and sumptuous tables, and live in a cottage, with such furniture and on such provisions, as the poorest class of mankind have, not only in this country, but in any other.—No, say these scrupulous people, that is carrying the matter too far; much farther than we intend. It may be; but no farther than the legitimate consequences of the principle which you have adopted. These pious conscientious people who tremble at the sight of a feather or flower in the bonnet of a good sister, have no objections to living in a house worth several thousand dollars, neatly finished, and furnished with carpets, handsome tables, glasses, china, and pictures; and are not unwilling to spread their tables, with what some would call luxuries, or to have their garments made of rich cloths or fine silks. No one, unless compelled by necessity, would be contented with the bare necessities of life; nor does the scripture require it, either by a plain command, or by implication.

If then, neither the first position be true, That there is a scripture standard for our dress—nor the second, That we must avoid all unnecessary expenses—the third must be correct; That we are at liberty to dress as we think proper, provided that our apparel be modest.

One thing is evident; that whatever is said respecting the dress of women in the scriptures, nothing is there said respecting that of the men. No one, therefore, has a scriptural right to censure them for their dress, whether it be according to the present fashion, or one of ancient days; whether their hair be combed in one way or another; or whether their dress be cheap or expensive. If any of the women choose to wear no gold or pearls or costly array, no one has a right to censure them for their singularity; or if others choose to dress according to the custom of the place where they reside, and according to that station which they occupy in society, no one has a right to condemn their conduct. The kingdom of God does not consist in meat, or in drink, or in dress: but in righteousness, peace, and joy, in the Holy Ghost. A person may dress ever so plainly and meanly, and have no religion; and another may dress in rich apparel, and be a pious man. Joseph with his rich and magnificent apparel in the court of Pharaoh, and Daniel loaded with the honours of the Babylonian and Persian governments, were inferior to none in their religious attainments. Though richly attired, their principal ornaments were the graces of the spirit.

As an individual has a right to dress as his judgment dictates, so a number of christians, or a church, or a denomination, if they can agree on a standard, have an equal right to dress

accordingly. No one can censure them with propriety; nor can they censure those whose conduct is different. Those who are very precise in their own dress, and very censorious towards others, may be eminently pious, and act from conscientious motives. But one thing is surprising; that such people, while in the public assemblies, uniting in prayer and praise, and hearing the word, have the time sufficient to look round and observe a large proportion of those who are present; to remark the deviations from their prescribed rules, and to remember them so correctly as to have matter for conversation for many days to come. I should think a pious worshipper would have his mind so much taken up with the exercises in which he was engaged, that he would hardly know who was in the house; much less who was dressed in the fashion.

Though I am satisfied that every one has a right to dress as his judgment and conscience may dictate, I do not think it expedient for christians to conform to all the prevailing fashions, for two reasons:—One is, they cannot generally afford it, if they are as charitable as they ought to be: the second is, that those who are very careful to have their dress conform to the fashions, must necessarily spend a large portion of their time in a trifling manner, to the neglect of the more precious ornaments of the mind. It is certainly to be recommended to christians to be prudent in their expenses, and to employ as little time as possible, in feeding and adorning their bodies. As people may be as proud of coarse apparel as of costly array, it would be well for christians, if, instead of endeavouring to persuade their friends to conform to any particular fashion, they would exhort them to cultivate the gra-

ces of the spirit: then they will not, and they cannot spend much of their time in dress, or be proud of the trifling decorations of the body:

GAIUS.

RELIGIOUS STATE OF OUR
COUNTRY.

MESSRS. EDITORS,

MANY of the friends of Zion in the United States, have been highly gratified in perusing the article inserted in No. 48 of your useful Magazine, on "The Religious State of our Country." The representations of Mr. Beecher, Dr. Pearson and others, are a source of much grief, and calculated to give foreigners a very erroneous impression relative to the religious state and privileges of our highly favoured land.—Notwithstanding the melancholy picture which these gentlemen have given, it may be presumed, that if any, there is not more than one christian country, which stands so highly elevated in the blessing of religious instructors, as our own.

It was to be expected that the periodical works in foreign countries would notice these melancholy representations. Accordingly we find, in the *Literary Panorama*, a periodical work published in London in June last, a lengthy extract from Mr. Beecher's gloomy descriptions.—The editors introduce the extract by remarking, with respect to this country,—“We are extremely sorry to observe, that morals and religion are reported to be exceedingly defective. The view taken of it, by some of the more intelligent among the Americans, is unusually perplexing and painful.”

We apprehend, these gentlemen may yet feel urged, in justice to their country, to correct the erroneous impressions which their publications have produced.

In order to represent the country as deplorably destitute of religious instructors, about 6000 faithful ministers of the Gospel are struck out, merely for want of a public education! Why not, with the same propriety, reduce the number of our legislators and judges? Why not indulge in lamentation, that we were eight years destitute of a competent admin-

istration of government, because President Washington had not been blessed with a collegiate education? Neither scripture nor reason make a public education any more indispensible to a minister of the gospel, than to a chief magistrate.

It is hoped *Investigator* will further investigate this interesting subject.

A. Z.

Missionary Intelligence.

INTELLIGENCE FROM SAMARANG.

A much respected friend in New-York has favoured us with copies of two letters written by Mr. Bruckner, a Pedobaptist Missionary at Samarang; who sailed from England under the patronage of the London Missionary Society.—When he entered on his labours in the Dutch Church at the above station, he was severely tried as to the propriety of baptizing their children. A serious investigation of this subject issued in his becoming a Baptist. The first of these letters is addressed to Dr. Bogue, the venerable Tutor of the Missionary Seminary at Gosport, (Eng.) in which Mr. Bruckner states his change of views on the subject of Christian Baptism. The second is to Dr. Ryland, Secretary of the Baptist Mission, communicating the same fact, and requesting to be taken into the service of the Baptist Missionary Society.

MR. BRUCKNER TO DR. BOGUE.

Rembang, near Samarang, } Feb. 24, 1816.
Island of Java,

Dear Sir, and Rev. Father in Christ,

If you were here, I might have a long conversation with you, on a certain subject which has engaged my mind for a considerable length of time, and not without a small degree of depression. You know that a short time after my arrival in this Island, I was appointed by government to be minister of the Dutch Church at Samarang, which offered me a tolerable subsistence. With the good hope of being now in the way which seemed to afford a large sphere of usefulness, I was delighted in my mind, that it had pleased the Lord to make my way so plain; I could rejoice in nothing else, than in the prospect that it might, perhaps, please the Lord, to bring some persons to the knowledge of themselves, and of the Lord Jesus Christ. But soon I began to ob-

serve, that there was a most dreadful profligacy reigning among the people, both of the lower and higher classes. They seemed to think, that religion consisted merely in coming to church once, perhaps still less than once in a fortnight,—in bringing their children to be baptized, and in coming to the Lord's table. Amongst the last, I knew many, who were quite ignorant of the first principles of religion, and were far from possessing a proper state of mind to enjoy that ordinance with any advantage; yea, I knew even some who came to the holy Supper, who lived quite contrary to the gospel of Christ. My mind was, on observing this, very much cast down; and yet it lay not in my power to change the circumstances, nor to exclude those persons from the communion of the Church.—The manner of admitting members appeared to me to be one of the greatest abuses which had crept into the Dutch Church. When

a person has learned a short catechism by heart, so as to be able to repeat his lesson before the minister and the elders, he must then be admitted as a member of the church. Not the least notice is taken, whether these truths have made any impression upon his mind or not, nor whether he leads a life becoming the gospel. Respecting these things I entertained some fear, when I was with you; and you will, perhaps, recollect the conversation I had with you on this subject, after I had perceived that I should be ordained in the Dutch Church, in London, and that you did your best at that time, to remove all these difficulties from my mind, and that I submitted to your superior judgment. But reasonings, if not built on a solid foundation, though they may satisfy the mind for a short time, yet circumstances may force us to investigate deeper into the truth, and then all the former satisfaction and rest of the mind passes away like smoke. I found this to be my case, when I was led to think what might be the reason that corruption, profaneness, and hypocrisy had risen to such a height in the Church. It appeared to me, that the very foundation of it was unscriptural, and that the Reformation from Popery had been stopped half way. My mind began to think especially about Infant Baptism, whether it were indeed scriptural or not; and when I considered the evils resulting from that practice, (which are much more visible in this country than in Europe) it appeared to me to be highly injurious to real christianity. It may be considered as a bolster for the people to rest on, and serves to connect the world and the church together. Thinking thus, you can easily conceive what I suffered, from the upbraidings of my conscience, when many persons brought their children to be christened, who knew no more about Christianity, than Mahome-

tans and heathens; among these were some Europeans, whom I knew were decided Infidels. A minister's mind and conscience must indeed be seared, and hardened like steel, if he should not feel, in such cases, the bitterest remorse within himself: And as I could see no probability of effecting a reformation in this church, it being so closely connected with the State and Government, I resolved to leave it, and to apply merely to the native languages, in order to erect, bye and bye, a Church, according to the Holy Scriptures. But, as I was now convinced that adult, was the only scripture baptism, I thought never to baptize an infant: yet being sure that my society would not be content with this practice, I resolved to join the Baptist Missionary Society.

Having stated this, I beg you, most humbly, not to pass any hard judgment on a brother, who wishes merely to please his great Master, by following the dictates of conscience, guided by the Word of God. Though I may have erred, withdraw not your affection from me, and cease not to pray for the good success of the cause of Christ in this Island. In the meanwhile do not think that you have lost a Missionary in me,—no, there is gained one for the spread of the Gospel among these Mahometans;—for as long as I continued in the Church, I had neither strength nor time to do the work of a Missionary: but now I shall be able to devote myself entirely to the study of the native languages.

Have the goodness to forward this letter to the Directors in London, that they may become acquainted with my views—Of the success of my endeavours in preaching the Gospel among those, named Christians, I can only say, they go on in the same way in which they were going, when I first came here.

Be pleased to give my kind re-

spects to Mrs. Bogue, and family, and to all the Brethren in the Seminary; Whilst I remain, dear Sir, in affection and love,

Your's,
G. BRUCKNER.

MR. BRUCKNER TO DR. RYLAND.

Dear Sir, and beloved Father in our Lord,

I take the liberty to make you acquainted with my circumstances and sentiments by letter.— You probably know that I was sent out as Missionary with the brethren, Supper and Kam, by the Independent Society, to this island. Having arrived at Batavia, I soon became acquainted with the worthy brother Robinson, who proposed to have a Prayer meeting together every Sunday evening. To this I agreed, and attended as long as I continued at Batavia. But shortly after, I was obliged to leave that place. As I had been proposed by Dr. Ross, to the Governor, he thought proper to entrust me with the charge and ministry of the Dutch church at Samarang.

Coming to this place, I entered the church with the greatest hope and expectation of doing some good among this people, being partly Europeans, and partly descendants from them. One year elapsed, without seeing any fruit upon my endeavours; I continued, however, though not without some dejection of mind, to fulfil the duties devolving upon me according to my strength, expecting to continue in the same situation. But having already, even before I left England, felt some difficulties respecting the abuses which prevailed in the national church of Holland, I came here with a mind prepared to expect them. In this church to which I was called to minister, the abuses were still greater,

as many persons came to me desiring to be admitted to membership, who knew not a single word to say, besides what they had learned by heart, from a short catechism. This had been the practice here many years, and already hundreds of such persons had been admitted to membership in the church. I was fully persuaded that this was not the apostolic way, to increase the church with such members, and that none ought to be called members of the church, unless united by faith to Jesus Christ, and actuated by that faith to bear the image of the Saviour in himself.

Christian discipline was also entirely out of use, in consequence of which no person could be denied church communion, though he lived a life contrary to the Gospel. These things depressed my spirits very much.

After the arrival of brother Trout at Samarang, I went frequently to see him, and soon learned to look upon him as a very pious worthy brother. As we became intimate, we had sometimes conversation together concerning the abuses prevailing in this church; I told him, among other things, that many persons came to me to have their children baptized, who were as ignorant of that subject as the heathens. We entered now on a conversation about Infant Baptism. I was already convinced, that baptism could not afford the least advantage to a child, as I knew that all new covenant blessings could only be obtained by faith in Christ: yet I wanted to prove to him, that infant baptism might be extended to satisfy the minds of parents respecting their children. But he observed to me that ignorant and unbelieving parents could not enjoy the least scriptural satisfaction respecting the matter. &c. I started many

objections to his reasonings, but they were all thrown down by him in a moment, on grounds of common sense and scripture. From this very time, and still more after I had read your candid statement on baptism, I was fully convinced that our mode of baptism was not supported by the word of God. I afterwards felt many upbraidings of conscience when I sprinkled some infants; and if I would not act quite contrary to the convictions of my mind and commit sin against my great Lord and Head of the Church, who had enlightened me, I was obliged to renounce my denomination and my ministry in the Dutch church, which last afforded me my subsistence. But as I wish to remain in this country, and especially now, to devote all my strength to the purpose for which I have been sent out to this Missionary work, I entreat your patronage towards me, and to acknowledge me as your Missionary. For I shall make a public confession of my sentiments within a few days, and be baptized according to the word of God. Respecting my stay in this place, or at least in this island, I beg leave to observe, if this could be granted me, it would be according to my wish, as I am married here, and of course have got family connexions on the side of my wife.

I must here observe, that I have not been able to apply so much to the languages of the natives as I wished, and have not yet acquired a sufficient knowledge of the Malay to be useful in it, both on account of my connexion with the church here, and of my ill state of health. But as I am to resign the first, and in the latter I am improving, I shall be enabled, I trust, to answer my call as a Missionary.

Having stated this, I hope you will not hesitate to acknowl-

edge me for your brother, that I may have the pleasure to join hand in hand with the Baptist brethren in the great work of our Redeemer, to spread the knowledge of him among the Javanese and Malays, and to extend his kingdom in this benighted empire of Mahometanism, till he shall be known and adored by some of these ignorant creatures, as their Saviour and their God. Recommending myself to your prayers and affections;

I am, dear Sir,

Your humble servant,

And brother,

GOTTLEOT BRUCKNER.

Rembang, near Samarang, } Feb. 26, 1816.
Island of Java,

P. S. I have enclosed a copy of the letter which I have written to Dr. Bogue, for your perusal.

G. B.

GOOD NEWS FROM OTAHEITE.

MR. CROOK TO DR. CAREY.

Sydney, N. S. Wales, Nov. 2, 1815.

“Rev. and dear Sir,

I have written to you several times, and have received but one letter in return, since I sent the plants, so long ago, by the Favourite. I have already informed you how the Lord in his providence is disposing of me. Mr. Marsden's brig, the Active, would have been sent to Taheite a short time since, but as we received intelligence that there were some Missionaries on their passage hither, on their way to Taheite, Mr. Marsden thought good to send the Active once more to New-Zealand. We expect her back in about six weeks. In the mean time, we hope to see our brethren and sisters from England; indeed, we are daily expecting them. I had formerly obtained a little knowledge of printing, and now

for several months past have attended the hospital with a view to medicine ; as our dear friends at the islands are greatly in want of medical assistance. We expect to join our brethren shortly, having resolved to sail in the *Active*, which we have reason to think will not be much above two months.

“ We have just received the most gratifying intelligence from the Missionaries ; intelligence, that will cause the Lord’s people throughout the world, wherever the tidings shall come, exceedingly to rejoice. We are about to shout “ Halleluja ! for the Lord God omnipotent reigneth.” “ The kingdoms of this world are become the kingdoms of our Lord and of his Christ.” At the date of Mr. Davies’ last, Sept. 2, 1815, the Gospel was gaining rapid ground. He informs me, that the scholars had increased to six hundred and sixty. Many others had partly learned to read their books. The majority of the people of Eimeo have renounced heathenism, and it is supposed there are upwards of one thousand people in that island who are professedly the worshippers of the true God. The stubborn idolators have stirred up war, with a view to root out christianity, and the friends of religion have fled from their homes ; but these people have digged a pit into which they are falling themselves. Not one of the *Bure Atua*, or praying people, as they are called, have been killed ; but those who fomented the war have quarrelled among themselves, and several have been slain. While these commotions are going on, the Lord builds up his church. How pleasing is the picture they present ! In one place, we see an old servant of the missionaries coming out of his retirement.— The instructions formerly received, work on his heart when at another island, and at a distance ; he confers with others, and the

Good Spirit fans the sacred flame ; they all resolve to renounce heathenism ; they assemble stately for the worship of the true God ; and now the leader of this little company applies to the missionaries for further instruction. In another place, we behold a once bigoted priest, who had long stoutly held out against the gospel, coming and declaring before all men, that he well knew the old religion ; had examined it all, and had found it all bad ; he had also examined attentively the new religion, and found it all good ; wherefore he resolved to forsake idols, and worship the true God.— Those idols, which he had formerly removed from the neighbourhood of the missionaries, lest they should be contaminated, are now brought out to view, and, amidst declarations of their helplessness and vanity, publicly committed to the flames.

“ Some are led to the missionaries to seek instruction by a dream, others in consequence of conversation over a dead body, and many, very many, through the things that they have seen and heard in various parts, and in the different islands, renounce heathenism, and become the friends of the gospel. This is a loud call to missionaries, Come over and help us. We are printing the last sheet of the Old Testament history in Tahitian, to which is added a translation of a few chapters out of the first book of Kings. A new edition of the spelling book also is sent here to be printed. We hope the printing press, and printing materials, for which I have written, will be brought out by our brethren, and that we shall take it to the islands with us.

“ As to the religious affairs of this colony, I must say, they are better upon the whole. Our little Society for the poor, &c. has weathered the storm, and we have obtained respect. His Excellency the Governor has become an

annual subscriber of 10*l.* 5*s.* and some gentlemen have followed his example. The children of the colony are very numerous; a concern has been stirred up for their religious education, and we expect to have a Sunday School Society. We shall also have a Missionary Auxiliary Society here on a small scale, as we find a little interest excited both here and up the country in this blessed cause. Brother Davies desires me to forward an enclosed letter to you, but no such letter was enclosed. I suppose it will come by the next vessel, which we expect in a few weeks. It shall then be forwarded. I am greatly disappointed that I did not get the Circular Letters, &c. you spoke of; it will also be sensibly felt by brother Davies, who I am sure, has been highly gratified by the former sent him. With the greatest love and respect for you all, dear brethren and sisters,

I remain, &c. W. P. CROOK."

DR. CAREY TO DR. BALDWIN.

Calcutta, July 23, 1816.

My dear Brother,

WANT of leisure is the only reason of my writing so seldom to you, and not want of inclination, for it would afford me much gratification to maintain a free and intimate correspondence with you and many others of my American friends; I feel a very high regard for many in your highly favoured country, and the more I become acquainted with them, the more interest I feel in all their concerns. The interest they have uniformly taken in the cause of missions to the heathen;—a cause which is mixed with my life blood, and flows through all my veins, has contributed much to unite my soul with the many thousands of your Israel. I rejoice exceedingly in the apparently universal union of

all your churches in the mission work, and in the steps which they have accordingly taken to send the gospel to the Burman Empire.— You have done right and well in taking our dear Brother Judson under the patronage of the Baptist Convention; and, in sending him a colleague in his work. He is a good man, and truly possesses the spirit of a Missionary.

Before this can reach you, the news of Brother Hough's arrival will have been received. Brother Hough and family arrived in safety and health. They are still with us, owing to a disagreeable circumstance respecting their departure hence.—Brother Hough took a passage to Rangoon in a ship from this port. While going down the river, the almost constant state of intoxication in which the Captain was, and the circumstance of his having, with the Pilot, repeatedly left the ship for the purpose of drinking, and being brought back in a beastly condition, greatly alarmed Brother and Sister Hough, who, concluding it would be presumption to venture their lives with such a man, left the ship, and returned to Calcutta. This will be a great disappointment to Brother Judson. I hope, however, another opportunity will offer in a month or two.

With respect to the cause of God here, we have very abundant cause for encouragement. For though the effects of the Gospel are inconceivably less than we wish them to be, yet they are great, and have been great.—The number of labourers in the work is increased far beyond what could have been expected; Independents, Episcopalians, and Methodists, have now in a very considerable number come to unite in this most important work; and I believe those of our own denomination, now employed in disseminating the gospel of truth through the East, amount to more than sixty. For this we may all bless

the Lord. The number of languages into which the sacred Scriptures are translated, or under translation, are nearly forty. It may appear incredible that we should be able to carry on so great an undertaking, and should have a sufficient acquaintance with these languages to form a correct judgment respecting the faithfulness of the versions. This will not however appear so extraordinary when it is recollected, that, three or four languages excepted, every language in India is so entirely derived from Sangskrit, that, making a proper allowance for local variations of spelling and pronunciation, one dictionary may with propriety suffice for all these languages. Yet owing to diversity of termination, and other circumstances, it is a fact, that those languages in India which come nearest to one another, are as distinct as any two languages in Europe, which are derived from the same source. This, though it makes the language of one country unintelligible to the inhabitants of those which border thereon, yet leaves the successful study of them all a comparatively easy task to a person who is acquainted with the Sangskrit: and I do entertain the idea that I may possibly live to see the bible printed in all the languages of the East, especially those of Sangskrit origin.

I trust you will not proportion the number of letters you write to me, to those I write to you;—this would be wrong, for I would be a good correspondent if I could conscientiously be so: but it must be obvious that the bare labour of correcting the various versions, and of reading the proof sheets, must occupy my whole time; indeed, the fact is, that if I could divide myself into two persons, and preserve a double degree of animation to both, it would be little

enough to go through the whole of what is incumbent on me. Grace be with you.

I am very affectionately yours,
W. CAREY.

BAPTIST MISSION.

SHORT ACCOUNT OF THE CONVERSION AND BAPTISM OF KRISTNO PAUL.

THE expectations of the Missionaries had been often raised, by the prospect, that some of the natives of Bengal had embraced the gospel; but it was not till after several years' patient labour, that any of them "turned from idols, to serve the living God." Kristno was the first heathen whom they thought it right to admit to baptism, upon a profession of *repentance towards God, and faith towards our Lord Jesus Christ.* This was on the last Lord's day in December, 1800. When Mr. Fountain first preached, at a little bazaar in Serampore, Jan. 5, 1800, Kristno was struck with the word: it seemed to be the word of God! Having it from Europeans, added not a little to his surprise; hence he could not help talking of it to his companions. "He said, he saw himself to be a very great sinner; had lived all his life time in sin; had been a cheat, a liar, injurious, and almost all that was bad; but now, says he, I have put it off: I want no more of it: It is not my work, I wish to do it no more." Soon after this, he broke his arm, and Mr. Thomas having set it for him, conversed with him on the gospel for some time; when Kristno wept and sobbed; and, a few days after, informed them, he would come daily to the mission-house for instruction, saying,

“That we had not only cured his arm, but brought him the news of salvation ; and that, while his arm was healing, his soul also obtained rest and peace in Christ, and he now existed, to be his alone. On the 22d of December, he came, with another Hindoo, to eat tiffin. (what, in England, is called luncheon,) with the missionaries, and thus publicly throw away his *cast*. Brethren Carey and Thomas went to prayer with him, before he proceeded to this act : at which all the Hindoo servants were astonished, so many persons having said, “That nobody would ever mind Christ, or lose cast.” On this occasion, they say, “Brother Thomas has waited fifteen years, and thrown away much upon deceitful characters : Brother Carey had waited, till hope of his own success had almost expired : and, after all, God has done it with perfect ease ! Thus the door of faith is opened to the Gentiles ; who shall shut it ? The chain of the cast is broken ; who shall mend it ?”

The very next day the faith of Kristno and his family was sorely tried, by the whole neighbourhood being in an uproar, on account of their losing cast. It is said, that two thousand people were assembled, pouring their anathemas upon these new converts ! They put Kristno, and his family into confinement, and then dragged them to the Danish magistrate, who, instead of punishing, dismissed them, with commendations for losing cast. The governor also promised the missionaries, that they should not be interrupted in their baptism. On the 27th Kristno, going with these missionaries into a village, where they preached, was met by a man, who insulted him, on account of his renouncing Hindooism. It is common for the natives to address each other in couplets, and proverbs. This man made a rhyme

at KRISTNO'S expense, as follows :

“*Kristno ! tumi ku* Kristno ! who are
Shoitaner gon— you ?
Noroka sumor thing- The devil's own
hason ! In hell your throne!

Kristno smiled, and gave a reason for his change, which was that in confessing and forsaking his sin, and laying hold upon Christ, he should get salvation.

Lord's day, Dec. 28. “This morning,” say the missionaries, “Kristno came to be baptized.—Mr. Ward preached on the subject. A good number of Europeans were present. We then went to the river's side. The governor, a number of Europeans, Portuguese, Hindoos, and Musselmen attended. We began by singing in Bengallee,

“Jesus, and shall it ever be,
A mortal man ashamed of thee ? &c.”

Brother Carey then spoke, for a short time in Bengallee, declaring, that we did not think the river sacred—it was water only ; and the person about to be baptized from among them, by this act professed to put off all the debtahs, and all sins, and to put on Christ. After prayer, he went down into the water, taking his son Felix in his right hand, and baptizing him, using English words. After this Kristno went down, and was baptized ; the words in Bengallee. All was silence and attention. The governor could not restrain his tears ; and every one seemed to be struck with the solemnity of this (to them) sacred ordinance. I never saw, (says Mr. Ward) even in the most orderly congregation in England, any thing more solemn and impressive. ‘Ye gods of stone and clay, did ye not tremble, when in the name of the Father, Son, and Holy Spirit, one of your votaries shook you as the dust from his feet ? In the afternoon, the Lord's supper was celebrated

in Bengallee, for the first time.— Kristno, at the close, said he was full of joy.”

A few days after, January 8, Kristno was met by a European in the street, who inquired of him respecting his profession of Christianity; and asked him, “What he got by it?” &c. He replied, “He had got nothing, but much joy and comfort: it was the work of love.” It had been reported that the missionaries had given him several hundred rupees, for losing cast! Kristno was, at the time of his baptism, about 35 years old, and had a wife and 4 children.

On the 15th of January, 1801, they speak of Kristno saying at an experience meeting, “When I am at work, my mind goes away from God, and I am sorry, and charge it not to do so. I say, O mind, why dost thou depart from Christ? Thou canst not be happy any where without him: I charge thee to keep close to him.”—“Kristno has a sweet natural disposition, and is indeed, a very hopeful character. He is a carpenter, and will, I dare say, have employment sufficient to maintain his family. A gentleman in Serampore said, he thought every European ought to employ this man, and he would set the example. He has accordingly given him a good large job of work. He has a Brahmin, however, for his landlord, who has not been so kind to him, but has ordered him to quit his house.”

In the June following, Kristno said to one of the missionaries, “As I lay musing one night, I thought thus: one or two of the missionaries are dead; Mr. Carey is much engaged at Calcutta, Mr. Marshman in the school, and Mr. Ward in the printing office: Bengal is a large country: how shall the people know about Christ? I would go to the end of the world to make his love known.” In August Kristno, of his own accord, built a house for the public worship of God, immediately op-

posite to his own. “We call this,” say the missionaries, “the first native meeting-house in Bengal.—To-day, Aug. 17, brother Carey preached in it to about 20 natives, besides the family of Kristno.”

In May, 1803, Kristno was taken from his worldly employment, in order to be engaged in making known the gospel to his countrymen; and, from that time to the present, he has been indefatigably and usefully employed round about Serampore and Calcutta, and as far as to Silhet, on the borders of China, “in fully preaching the gospel of Christ. He is now an old man, (for a Hindoo) very zealous in the cause of the Redeemer, and greatly respected by all the brethren of the mission.

[London Bap. Mag.

AFRICAN COMMENTARY.

“*He maketh me to lie down in green pastures; he leadeth me beside the still waters.*” Ps. xxiii. 3.

“This is descriptive of the most cheering and animating situation in which a person can be placed in desert countries, especially after the eye has been wearied by seeing nothing but what may justly be called a *withered, scorched, and sickly wilderness*. The sight of green pastures for his flocks, and a river gently gliding along, to refresh them and himself in such a country, will make him forget all the toils that are past; but should his journey in deserts not be completed, he will leave such a spot with extreme reluctance.

The journey of a christian’s life resembles travelling in a barren wilderness; but heaven appears like green pastures, beside still waters; so do even at present the ordinances of the gospel, and the communion of saints; by means of them his soul is refreshed, comforted, and strengthened; and he is often loth to leave them. They are the Lord’s means of sweetly refreshing, and restoring his soul.”

THE KOLLOH-MAN.



The Editors are indebted to Messrs. MUNROE & FRANCIS, the re-publishers of the Literary Panorama, in Boston, for the use of the above engraving of the Kolloh-Man, or African Devil. The women and children of Bullom, terribly affrighted, are seen running at his approach.

[From the London Baptist Magazine.]

CHURCH MISSIONARY SOCIETY.

The Rev. Mr. Nylander, placed among this degraded people as a missionary, gives the Society the following account of this practice :

“KOLLOH, is the name of a great spirit, who is supposed to reside in the neighbourhood of Yongroo. He never comes out of the woods, except on such mournful occasions as the death of a chief; or, if a person has been buried without his relations making a cry for him, then the KOLLOH, who has intercourse with the departed spirits, feels himself so much hurt, that he is obliged to leave his abode at night, and to go to the houses of those relations to rouse them, and to trouble them every night, till they procure rum and palm-wine, &c. and have a good drink, and dance publicly, in remembrance of their departed friend.

“The KOLLOH is made of bamboo-sticks, in the form of an oval basket, about three feet long, and so deep, that it goes over the man’s shoulders. It is covered with a piece of net, and stuck all round with porcupine-quills on the nose. The mouth and nostrils stand wide open. It is frightful to look at. Children, women, and old people run and scream at its appearance.

“A certain man pretends to have some very intimate intercourse with this Beelzebub; and therefore he is called by the spirit to take the KOLLOH on his head, and to go about with it, to see that the dances, drinkings, and howlings, are carried on regularly through the whole night; and that all the young people, who are at work through the day, are at the dance at night. If any are missed, he is permitted to enter the houses, and to drive them out by

force; and he is a faithful servant of the devil. Some people stay out in the fields through the night, to enjoy a little rest after their daily fatigue.

"The Kolloh-man is naked, has washed himself over with white clay, and has fringes of packing-mats, or plantain leaves, round his waist, knees, and ankles. To give notice of his coming, he rings a bell, which is fixed inside of the cap or basket. He has a switch in his hand, to shew his authority. If any person pass by his abode, which is near the public road, he sings out, "Ee!" with one tone. If people meet him on the road, they must either hide themselves, or else go back: otherwise he catches them, and carries them to his place, and keeps them there for a few days, teaching them something of his arts, which the people keep very secret. He makes them swear, and tells them if they discover the secrets, the KOLLOH knows it, and makes their bellies swell, and they are dead the moment they divulge any thing of the secrecy.

"After any of the people (chiefly children of ten or twelve years, sometimes young men) have been taught in the mysteries of KOLLOH, they engage in his service, and go about with their teacher, beating on a small turtle-shell, and singing.

"He came also to visit me, standing before the door, and sang out his long "Ee!" the children all running to hide themselves. I asked what it meant, and was told that this was the devil; and as the great head-men of the country were dead, he was much troubled about it, and came out of the woods to make cry for them; and now he came to give me service. I said, "I accept of no devil's services; I am come to drive him out of this country."

"These Kolloh people are a set of plunderers, who used to disturb the natives very much. When

the Sierra-Leone Company had people here, they have plundered them of every thing.

"It shall be my labour to banish, not only this representative of the devil, but the devil himself, from the Bullom shore. He has great power in this benighted spot; and resists our labours, both in private and in public. May we be enabled to conquer, through Him, who has all power in heaven and in earth!"

Mr. Nylander accompanied this narrative with a sketch of the KOLLOH, from which the representation has been designed.

DOMESTIC INTELLIGENCE.

FEMALE SOCIETIES.

In our last Magazine, we noticed the formation of several Female Societies, and donations received from them for missionary purposes. As these examples must have a happy tendency to excite similar zeal in others, we here add the following letters and notices.

LETTER TO REV. MR. BOLLES,
OF SALEM.

Dear Sir, *Sedgwick, Sept. 22, 1816.*

Though a stranger to you in person, yet professing to be one in Christ, I shall take the liberty to address you, and to inform you of the reason of our sending the enclosed. Having for a few years past had the privilege of reading some account of the destitute situation of the heathen world, and having a hope that I have been made acquainted with the way of life and salvation through a Redeemer, I have felt some desire that the glorious news might reach their benighted souls. Having also read some account of our dear missionary friends, and what they have sacrificed, (particularly those of my own sex) who have taken their lives in their hands, and crossed the mighty waters, to carry the glorious news of a risen

Saviour to precious souls, I think I have felt my soul united to them, and some desire to assist in so glorious a work. But religion, in this eastern country for a few years past, has been very low, and but little done for the Missionary Cause.

For a year or more I have had it on my mind to form a Female Society in this town, in order that we might cast in our mites to assist in the blessed cause. But such was the coldness and indifference of some, that they thought it not advisable. But, in April last, the Lord (blessed be his name) began to pour out his holy Spirit in a powerful manner. The dear children of God were quickened, and sinners were made to bow, in a wonderful manner, to the mild sceptre of the Prince of Peace. The work was general and powerful through the town. Persons from sixty-six to eight years old were made the subjects of divine grace. Our dear youth, who a few days before were engaged in vanity and sin, were now employed in prayer and praise to God.

Now, dear Sir, it was easy mentioning the state of the poor heathen. We immediately become concerned for their salvation. Accordingly, a Female Prayer-Meeting was appointed; and, oh, Sir, it was solemn to see young women and children earnestly pouring out their souls to God for the salvation of their fellow-creatures; particularly for the poor heathen, who had never heard of the blessed Jesus! It was proposed to our dear young friends, that we should form ourselves into a Society, and assist, as our circumstances would permit, in sending the Word of Life to the heathen, as well as pray for the salvation of their souls. For this purpose, in June last, we joined into a Society; since which we have been casting in our mites, which amount to the sum of \$ 13,77.

This we wish to have applied to the purpose of the Mission in India.

Though our beginning is small, and the sum contributed trifling, we feel a degree of satisfaction, that we have it in our power to manifest our desire for the spread of the Redeemer's kingdom among heathen nations, where his name has never been known. May the Lord abundantly bless our dear brethren and sisters who have sacrificed the comforts of their native land, and devoted their lives to the service of God. And may our female friends, in this favoured land, realize how much they might do, were they disposed, to spread the gospel among the destitute.

In behalf of the Society,

REBEKAH PINKHAM, Sec'y.



To the Board of Trustees for the Baptist Missionary Society of Mass.

Newton, Sept. 14, 1816.

Respected Sirs,

"The Female Benevolent Society in Newton," &c. are still desirous of contributing their mites towards aiding the great object of your Society. We rejoice in the exertions which are making by Christians of different denominations, and of different nations, for promoting the cause of Christianity. The increase of Bible, Missionary, and Tract Societies, are means, under the auspices of Heaven, to disseminate the truth. We pray that these exertions may be crowned with a divine blessing. Much should we have been gratified, had it been in our power to have communicated a larger sum, towards helping so good a cause. But where little is given, little is required. We have forwarded by our Pastor sixty-three dollars, and fifty-three cents. May the smiles of Heaven accompany all your labours and exertions for the

spread of the Gospel, and the salvation of our fellow-sinners.

Signed in behalf of the Society.

CAROLINE RICHARDS, *Sec'y.*

The Beverly Bap. Fem. Mite Society,
to the Boston Baptist Association.

Dear Fathers and Brethren,

We take the liberty of addressing you upon the interesting concerns of the Missionary Cause.— We are but few in number, but feel desirous of doing something for the cause of our blessed Lord and Master. When we take a view of the great number of inhabitants in our own land, who seldom hail the footsteps of them that “publish peace, and who say unto ‘Zion, thy God reigneth,” our hearts feel pained within us.

We send you, by the hand of our beloved Pastor, Elder Williams, the sum of 17 dollars, for the purpose of helping the funds of the Baptist Missionary Society of Massachusetts. It would have gladdened our hearts could we have sent more; but when we recollect that the widow’s two mites were acceptable to our Lord, we feel encouraged to send this small sum. We rejoice with you, in what is doing at the present day, to send the Gospel to those who are perishing for the word of God. We devoutly pray that the blessing of thousands may come on the Missionary Society, and that the zeal and engagedness which they have manifested, in sending the Heralds of the Cross to the destitute of our own country, may result in the happiest effects on the hearts of multitudes.

In behalf of the Society,

MARtha LAMSON, *Treas'r.*

Beverly, Sept. 16, 1816.

Various other Female Societies have for many years been liberal contributors to our Missionary Funds. The Boston Female Society for Missionary purposes, which was the first Female Socie-

ty of the kind of which we have heard, and which has made annual donations to our funds for thirteen years, presented the last year for the Domestic Mission, by Miss Webb, 131 dollars, and for the Foreign Mission, 131 dollars, 262,00

We have also received for the Domestic Mission, from the

Female Society, Kingston,	14,00
Female Cent Society, Haverhill,	15,00
Female Society, Randolph,	15,06
Female Mite Society, Pawtuxet,	10,00
Salem Female Cent Society,	60,00
Fem. Mite Society Middleboro’	18,76
Female Mite Society, Weare,	15,35
Fem. Mite Society, New-Boston,	4,75
Fem. Society, Nottingham-West,	5,37

SALEM BIBLE TRANSLATION AND
FOREIGN MISSION SOCIETY.

THE annual meeting of this Society was held on Wednesday, January 1, 1817, in the vestry of the Baptist Society in Salem, Massachusetts. The Throne of Grace was addressed by the Rev. Mr. Chaplin, feelingly and devoutly supplicating the Divine blessing on the great work of evangelizing the heathen world, and on the translation and circulation of the Scriptures, and also for the General Board of Missions. The Society then assembled to transact their annual business.

The following gentlemen were unanimously elected the Board of Managers for the ensuing year.

REV. LUCIUS BOLLES,	<i>Pres.</i>
„ JER. CHAPLIN,	} <i>V. Pres.</i>
„ N. W. WILLIAMS,	
MR. J. MORIARTY,	<i>Cor. Sec.</i>
„ MIC. SHEPARD,	<i>Rec. Sec.</i>
„ EBEN. SECCOMB,	<i>Treas.</i>

Trustees. John Page, Stephen Webb, Michael Webb, George Peirce, Robert Upton, Francis Lamson, Jonathan Bacheller, Benjamin Kent, Lilly Eaton, Nehemiah Roundy, George Evans, and Rev. Mr. Peak.

The usual business being finished, the Rev. Mr. Bolles closed the meeting by prayer, fervently imploring the great Head of the Church to bless the pious efforts of his people.

The Anniversary Sermon was preached in the Baptist Meeting-House, by Mr. JAMES COLMAN, student of the Massachusetts Education Society, on Lord's-day evening, January 4, 1817, to a numerous auditory, from Isaiah xi. 10. "*And his rest shall be glorious.*" The preacher brought to view the glorious millennial day when the knowledge of the Lord should fill the whole earth, and perfect peace and happiness prevail; That this great event was to be brought about by the spread of the gospel of Christ;

and that christians were under infinite obligations to their Lord and Saviour, to be workers together with him. After the sermon, a collection was taken, to aid the objects of the Society.

This Society view with peculiar satisfaction, the contemplated Domestic Mission. Christian benevolence says, Let the Indian tribes, as well as those also who are destitute of the preached gospel in our own land, be supplied. "*Attempt great things—expect great things.*" The prospect is indeed animating—it is glorious!—This Word, this Work shall prevail, for the mouth of the Lord hath spoken it! "*Let the people praise thee, O God; let all the people praise thee.*"

Sums received by the Salem Bible Translation and Foreign Mission Society, since the Statement in the Magazine of December, 1815.

1815.			
Dec.	6.	Collection at Rev. Mr. Bolles' Meeting House, after the Anniversary Sermon,	44,87
	15.	from two persons, not at the Lecture,	,50
1816.	Jan. 1.	from a friend to Missions,	1,00
	4.	from Rev. L. Bolles, for 9 Reports, Collected by E. Gunnison, of Danvers, from John Day, J. W. Carey, M. Canney, and E. Gunnison, 1 doll. each,	3,62
	26.	from Susan Morgan, and Rev. J. Chaplin, Danvers, 1 dollar each,	4,00
	27.	from E. Seccomb, 5 dolls. Nancy Cleeves, Beverly, 1 doll.	2,00
	30.	from Rebecca Sargent, Beverly, and Mary Osborn, 1 dollar each,	6,00
		from Rev. L. Bolles, 2 dolls. John Moriarty, 1 doll. M. Webb, \$1,29,	2,00
		from S. West, B. Blanchard, and R. Cogswell, 1 doll. each,	4,00
		from J. W. Fenno, 1 doll. E. Kimball, 1 doll. R. Upton, 2 dolls.	2,00
		from E. Wallis, and R. Dodge, Beverly, 1 doll. each,	5,00
		from G. Pierce, 2 dolls. Col. Russell, 1 doll. J. M. Farnham, 2 dolls.	4,00
		from S. W. Sheppard, 2 dolls. E. Perkins, 1 doll. J. Goodhue, 1 doll.	5,00
		from J. Warner, 1 doll. C. Webster, 1 doll. C. H. Orne, 3 dolls.	2,00
		from N. Roundy, and B. Edwards, Beverly, 1 doll. each,	3,00
		from John Shays, J. Upham, and Pyam Dodge, 1 doll. each,	4,00
		from J. Baldwin, 2 dolls. H. Whipple, 1 doll. R. F. Cloutman, 1 doll.	3,00
		Doc. B. Webb, E. Fuller, and Dr. Moore, 1 doll. each,	4,00
		A. Woodbury, J. Webber, H. King, and J. Colby, 1 doll. each,	6,00
		from J. Batchelder, Lynn, 1 doll. B. Kent, Danvers, 5 dolls,	2,00
		from George Evans, Reading, and A. H. Joselin, 1 doll. each,	2,00
		Lilly Eaton, Reading, and F. Lamson, Beverly, 1 doll. each,	14,01
		From Female Mite Society, Beverly,	1,00
		from J. Appleton, Beverly,	2,00
Aug.	20.	from Rev. N. W. Williams, Beverly, 1 doll. by do. from—	2,00
Sept.	24.	from Col. Eaton, Weare, (N. H.) in aid of Translations,	2,00
Oct.	24.	from Mrs. Rebekah Pinkham, Secretary of the Female Mite Society, in Sedgwick, by Rev. Mr. Bolles	13,38

Carried forward 149,62

		<i>Am't bro't forward,</i>	149,62
Nov. 11.	from John Kenrick, Esq. Newton, in aid of the translation of the holy Scriptures,	- - -	6,00
Dec. 1.	from John Kenrick, Esq. Newton, in aid of translations,	- - -	4,00
6.	Collected by Mr. George Evans, from a Female Mite Society in Milford, in aid of Foreign Missions,	- - -	13,61
	from a Female Friend to Missions, Milford,	- - -	1,00
	from Mrs. Burns, Milford, for Mr. Judson,	- - -	,25

\$174,48

Two hundred dollars have been remitted to the General Treasurer of the Baptist Board of Foreign Missions, within the past year, per order of the Board of this Society.

EBEN. SECCOMB, *Treas.*

List of generous Donations to the Boston Baptist Foreign Mission Society, in addition to that published in a late Magazine.

1816.			
June 29.	From the Boston Female Society, for missionary purposes, by Miss Mary Webb,	- - -	131,00
Dec. 4.	From Fem. Society of Methuen, for translations of the Bible,	- - -	8,97
16.	From Rev. H. Smith, Treas. of N. Hampshire Association,	- - -	76,03
1817. Jan. 10.	From the Dublin Society, (N. H.) auxiliary to the Bap. Board for Foreign Missions, by Deacon Benjamin Prescott,	- - -	*100,00
Feb. 8.	From Elder Churchill, collected on his Missionary Tour,	- - -	20,14

\$336,14

* 24 dols. 20 cts. of this sum were presented by the Female Mite Society in Westmoreland, and 7 dols. 8 cts. from the Female Cent Society in Sullivan.

JAMES LORING, *Treas.*

Donations received by the Treasurer of the Baptist Board of Foreign Missions.

1816.			
Oct. 26.	By Gen. Forbes, Treasurer of the Union Society of Vermont and New-Hampshire,	- - -	200,00
	By Rev. John M. Peck, collected in the Presbyterian Meeting House, Catskill, by the Northern District Society,	- - -	13,25
	By Rev. S. Goodale, Ontario Baptist Association,	- - -	20,00

\$233,25

JOHN CAULDWELL, *Treas.*

Domestic Religious Intelligence.

REVIVALS OF RELIGION.

Extract of a letter from Elder Pepper, to one of the Editors.

Suffield, (Conn.) Oct. 19, 1816.

Rev. and dear Sir,

In compliance with the request of some of my friends, I proceed to give you the following brief account of the gracious work of

God in this place. This work began in the spring of 1815, in the 2nd church, and progressed gradually through the summer and autumn, when it became more general and more powerful.

The first instance of conversion, was a young woman, who, like the rest of her mates, had been

very careless and vain. Retiring to rest one evening, as she blew out her candle, the thought forcibly struck her mind, that God could as instantly blow away her breath, and what then would become of her immortal soul? This made a deep and lasting impression upon her mind. Sleep almost departed, while her convictions continued to increase, and she found neither rest nor peace, until she was enabled to resign her all into the hands of her blessed Saviour. She related her christian experience, and was baptized on the first Lord's-day in August. This was a memorable day to many. A large and solemn assembly was present on the occasion; and while christians were constrained to rejoice, some poor sinners were pierced with the arrows of conviction; a goodly number of whom, have since given evidence of their death to sin, and have in the same place been buried in baptism with their glorious Lord. From this time the work of God appeared to spread, and the number of disciples increased in different parts of the town.

But the East street yet remained unaffected; and though the Gospel was preached there repeatedly, but few of the people could be persuaded to hear it. They seemed, generally, to be regardless of their welfare, and strongly bent on their own ruin. But in the December following, it pleased him, of whom it was once said, "he must needs go through Samaria," in his glorious majesty and grace to pass through this place also, where he has abode, not two days only, but a number of months; and where his wondrous mercy has been most conspicuously displayed.

The scene was now changed, the attention of many was now called up. The interesting realities of eternity were opened to their view, and the general inqui-

ry was heard, "What must we do to be saved!" The work spread through the street for three miles in length; and the greatest part of the young people, together with many heads of families, have become the happy subjects of it.

A youth, aged twelve years, who had been a ringleader in vanity, among his companions, was early awakened. I visited him in his distress, and when leaving him at a late hour in the evening, he thus addressed me; "Do pray for me, for I am such a sinner, I fear there is no mercy for me." He had no rest through the night, but spent it in imploring mercy for his soul. Soon after, he hopefully obtained mercy, and has since been instrumental of good to others, in recommending the heavenly stranger to a number of his young friends.

About this time an aged man came forward, trembling, and confessed, that he had obtained a hope some years before, but had not made it manifest, nor lived accordingly, and that he now found himself a stumbling block in the way of others, and felt it his indispensable duty to leave this ground, and move forward in active obedience to his Lord's commands. Thus the aged and the young compose the family of God.

Although many of different societies, and of different ages and stations in life, have shared in this glorious work, yet the greatest number have been from among the youth. To see a large number of young persons from ten to twenty years old, crowding our public assemblies to hear the precious word, or to hear them relating God's gracious dealings with their souls, singing praises, and conversing on heavenly things, was truly affecting. Nor was it less pleasant to see some who had been valiant soldiers in the enemy's camp, yielding themselves

the willing captives of victorious grace.

It was not to be expected that all would be pleased with such a work as this; but no opposition has prevented the friends of Christ from going forward in obedience to his commands. Nor have they turned aside to dispute about sentiments, but have advanced forward in their christian course with a firm and steady pace, rejoicing abundantly in the advancement of the Redeemer's kingdom, and in the salvation of perishing sinners. In a word, although this work has not been very rapid in its progress, nor attended with noise, and falling down, yet the small still voice of the all-powerful Jehovah, has, we humbly trust, spoken many dead sinners into spiritual life. The number added to this church by baptism, is eighty-seven. A few have been added to the Congregational church, and a large number remain, who give evidence of their adoption; some of whom we hope will soon come forward.

From your Brother in Gospel bonds,

BENNET PEPPER.

Rev. Joseph Elliot of Rockingham, (Vt.) under date of Feb. ult. to one of the Editors, writes as follows:

"The Lord has done great things for us the past season. When I first came to this place, there was no church, and but a few professors of religion. Four years last June, sixteen brethren were fellowshipped as a church of Christ. Our present number is one hundred and thirty six; sixty three of whom have been received the last season. It has been my happy lot to baptize ninety one persons since the 23d of June last. The house occupied by the church is 57 by 44, and is generally filled. God

grant us grace to improve all to his glory."

Rev. Mr. Huntington, of Braintree, (Vt.) under date of Feb. 2, ult. gives the following:

There has been a remarkable reformation here since the middle of August last. I have baptized *sixty seven*. Our prospects for the first two months were pleasing indeed. There were no contentions among us; but all was harmony and peace. Generally those who believed, saw it to be their duty, to be baptized; and a considerable number were added to us, who seemed to be steadfast in the Apostles' doctrine, and fellowship, and in breaking of bread, and in prayers. Since then, an *out cry* has been made by some against our *order*, particularly respecting election and communion. This has, I think, prevented some from joining us, and has occasioned serious disturbances in the church. I tremble on account of the evils that seem to threaten the safety of this vine. I sometimes think, that had they an able Pastor there would be more hope, knowing that God works by instruments. But "except the Lord keep the city, the watchman waketh but in vain." Excuse, dear Sir, my freedom, and pray for us.

Yours, very affectionately,
E. HUNTINGTON.

Rev. N. Dodge, of New London, (Conn.) date Feb. 24, to his friend in Boston, thus writes:

This winter has been a pleasant season to me thus far. I have baptized twenty three men and fourteen women since the present year commenced, who have all joined the church. The most of these are middle-aged people. Yesterday, several young people related their experiences to the church in order to be baptized.

Among these was a small lad, about as large as boys generally of six years old. But upon inquiry, I found he was ten. The waters are yet rising! We never had a more solemn meeting than yesterday, and last evening. The work is spreading. It has just broke out on the Groton side of the River, over against us. Numbers attend our meeting from that side of the *Thames*. Several are under conviction, and a number hopefully converted. A fire has thus been kindled, which I sincerely hope will spread more rapidly than the late fire in our city, and not stop half so quick; for that went out after consuming several stores. But I hope this heavenly flame will not stop, until it has consumed all the hay, wood, and stubble which have been scattered here by erroneous teachers.

I was gratified in receiving a visit from Brother William Palmer a few days ago. He preached seven sermons. His head is clear, his heart warm and contrite; his preaching like a voice from heaven. He lives in Pleasant Valley, Lyme, North Quarter. He mourned much on account of his barrenness, and the cold state of the church to which he ministered. He went home, however, like a flaming heavenly torch. I have heard from him since his return, that three young persons were struck under conviction by a sermon he preached the night he got home. Two young men, it is stated, went home from his meeting in keen distress. These young men were apprentices to a man who is a Pedobaptist. They desired him to pray for them; but he not feeling himself competent, went after the Presbyterian minister, who came and spent the remainder of the night with them.

Respectfully yours, &c.

N. DODGE.

There has, we learn, been for several months past, a very pleasing attention, in the Rev. Dr. Morse's Society in Charlestown, and a very considerable number have been added to his church. There is also some attention in the Rev. Mr. Collier's Society, in that place.

In the Baptist Society in Beverly, under the care of Brother N. W. Williams, there has, we are happy to state, been a pleasing attention to the word, and more than twenty have been baptized.

To the three Baptist Churches in Boston more than one hundred and twenty have been added the past season. The prospect is still encouraging. We have also had pleasing verbal information of a very interesting work in a Pedobaptist Society in Barnet, in Caledonia county, Vermont.

May the light of divine truth continue to spread, until all the darkness occasioned by error shall be dissipated, and the earth filled with the knowledge and glory of God!

CALL FOR BIBLES.

Extract of a Letter from Rev. Benj. Davies to Rev. D. Benedict, of Pawtucket, N. I.

Dear Brother,

My last summer's impressions were such for the salvation of the people of this State, that I believe it was the will of God, that I should leave the churches I then served, to the care of Brother Morris, (a learned and pious young man from South Carolina,) and come to this country. I landed in New-Orleans the 29th of December, where I have remained until a few weeks past. The Louisiana Bible Society has appointed me their agent, to visit each Parish, distribute Bibles, form Auxiliary Societies, receive donations, &c. I have met with

the greatest imaginable success. I make the villages up the Mississippi my principal places of deposit. In this place, Baton Rouge, St. Francisville, and Point Coupie, I have distributed the few Bibles we had on hand, in the English, French, and Spanish languages. Never did I know the worth of Bibles, as I now do. The English are miserably supplied. They are not to be had in this state for money. The French and Spanish are entirely destitute. I have given Bibles to some of the wealthy among them, who told me they never saw one before. Many of them have thought the Priests only told them of the existence of such a Book, to gain their confidence. You would rejoice to see them receive the sacred volume; they receive it as from heaven indeed. They show me how many pages they have read, and speak freely of their contents. The only difficulty that now exists is, we are not able to supply half the persons who apply. Their disappointment is so great, I am often filled with

the deepest sorrow. O that God may so order his Providence, that this people may have his word! The Americans subscribe liberally to the Bible Society. Since the 15th of February I have formed two Auxiliary Societies. About 700 dollars have been subscribed. The gentlemen of New-Orleans made up 800, the ladies 200. Ministers of any denomination, who possess learning and piety, will be sure to meet a cordial reception, and will be liberally supported, should they come to this State. Use your influence in this particular for our advantage. I have seen no regular stationed Preacher in the State. I am told there is one or two Baptists on the Amite who have churches. They have but little influence in a rich country like this, filled with pride, and every abomination. I have a thousand things to say, but time fails.

I am, dear brother, yours, &c.

BENJAMIN DAVIES.

Danaldsonville, (Louisiana,)
March 29, 1816.

Obituary.

To the Editors of the Am. Bap. Mag.

Gentlemen, It is hoped that you will judge the following obituary of *The White Man's Friend*, deserving of a place in your useful Magazine. A. Z.

Skenandon, the Oneida Chief.

Died, at his residence near Oneida Castle, on Monday, the 11th of March, [1816.] Skenandon, the celebrated Oneida Chief, aged 110 years, well known in the wars which occurred while we were British Colonies, and in the contest which issued in our independence, as the undeviating friend of the people of the United States.

He was very savage, and addicted to drunkenness in his youth;* but by his own reflections, and the benevolent instructions of the late Rev. Mr. Kirkland, Missionary to his tribe, he lived a reformed man for more than sixty years, and died in Christian hope.

From attachment to Mr. Kirkland, he had always expressed a desire to

* In the year 1755, Skenandon was present at a treaty made in Albany. At night he was excessively drunk, and in the morning, found himself in the street, stripped of all his ornaments and every article of clothing. His pride revolted at his self-degradation, and he resolved that he would never again deliver himself over to the power of STRONG WATER.

be buried near his minister and father, that he might (to use his own expression) *go up with him at the great resurrection*. At the approach of death, after listening to the prayers that were read at his bed-side by his great grand-daughter, he again repeated this request. Accordingly the family of Mr. Kirkland, having received information, by a runner, that Skenandon was dead, in compliance with a previous promise, sent assistance to the Indians that the corpse might be conveyed to the village of Clinton for burial. Divine service was attended at the meeting-house at Clinton, on Wednesday, at 2 o'clock, p. m. An address was made to the Indians, by Dr. Bachus, President of Hamilton College, and interpreted by Judge Dean of Westmoreland. Prayer was then offered, and appropriate psalms sung. After service, the concourse which had assembled from respect to the deceased Chief, and from the singularity of the occasion, moved to the grave in the following order:

Students of Hamilton College,
CORPSE,
Indians,
Mrs. Kirkland and Family,
Judge Dean, Rev. Dr. Norton,
Rev. Mr. Ayer,
Officers of Hamilton College,
Citizens.

After interment, the only surviving son of the deceased, self-moved, returned thanks, through Judge Dean, as interpreter, to the people, for the respect shown to his father on the occasion, and to Mrs. Kirkland and family for their kind and friendly attentions.

Skenandon's person was tall and brawny, but well made; his countenance was intelligent, and beamed with all the indigenous dignity of an Indian Chief. In his youth, he was a brave and intrepid warrior, and in his riper years, one of the ablest counsellors among the North American tribes. He possessed a strong and vigorous mind; and though terrible as the tornado, in war, he was bland and mild as the zephyr, in peace.

With the cunning of the fox, the hungry perseverance of the wolf, and the agility of the mountain cat, he watched and repelled Canadian in-

vasions. His vigilance once preserved from massacre the inhabitants of the infant settlement of German-flats. His influence brought his tribe to our assistance in the war of the Revolution. How many of the living and of the dead have been saved from the tomahawk and the scalping knife, by his friendly aid, is not known; but individuals and villages have expressed gratitude for his benevolent interpositions; and among the Indian tribes he was distinguished by the appellation of *The White Man's Friend*.

Although he could speak but little English, and in his extreme old age was blind, yet his company was much sought. In conversation he was highly decorous, evincing that he had profited by seeing civilized and polished society, and by mingling with good company in his better days.

To a friend, who called on him a short time since, he thus expressed himself by an interpreter:—"I am an aged hemlock—the winds of an hundred winters have whistled through my branches; I am dead at the top. The generation to which I belonged, have run away, and left me; why I live, the Great, Good Spirit only knows. Pray to my Jesus, that I may have patience to wait for my appointed time to die."

Honoured Chief! his prayer was answered! he was cheerful and resigned to the last. For several years he kept his dress for the grave prepared. Once, and again, and again, he came to Clinton to die, longing that his soul might be with Christ, and his body in the narrow house, near his beloved Christian teacher.

While the ambitious, but vulgar great, look principally to sculptured monuments, and to niches in the temple of earthly fame, Skenandon, in the spirit of the only real nobility, stood with his loins girded, waiting the coming of his Lord.

His Lord has come! and the day approaches, when the green hillock, that covers his dust, will be more respected than the pyramids, the mausolea, and the pantheons of the proud and imperious. His simple "turf and stone" will be viewed with affection and veneration, when their tawdry ornaments shall awaken only pity and disgust.

[Records.]

Clinton, March 14. 1816.

Ordinations, &c.

On Thursday, Oct. 24, 1816, the Rev. Messrs. Jesse Frost and Samuel Potter of Waterbury, (Conn.) were ordained to the work of Evangelists. There being no house sufficiently large to accommodate the people, the ordination took place in a field, where suitable preparation had been made. The weather being pleasant, a numerous and respectable audience attended the services. Introductory prayer and sermon by Rev. James Miller of Wallingford. Ordaining prayer by the Rev. Henry Lines, of New Haven. Charge by the Rev. Mr. Fuller, of Litchfield. Imposition of hands by Rev. Messrs. Miller, Fuller, Lines, and Wright; and Right hand of Fellowship by Rev. David Wright, of Southington.

The New Meeting-house in Milford, (N. H.) erected the past season by the Baptist Church and Society in that place, being completed, was opened on the 11th of Feb. last, by solemn worship; and Brother George Evans ordained to the work of an Evangelist. Brother Elisha Williams commenced the exercises by prayer. An Anthem taken from the 132nd Psalm, "Where shall we go to seek and find," &c. was sung, by a select choir. Part of the 7th chapter of the 2 Chronicles was read by Brother Sharp. Sung 122nd Psalm, P. M. Prayer was again offered up by Brother Baldwin, who also delivered an appropriate discourse founded on Psa. xxvi. 8, in which both occasions, though blended, were particularly noticed. Sung 132d Psalm, C. M. "A-

rise, O King of grace, arise," &c. The ordaining prayer was now offered by brother Sharp, while the hands of the Presbytery were laid on the candidate. Brother Merrill of Nottingham-West, delivered the Charge, Brother Parkhurst, of New-Ipswich, gave the Right Hand of Fellowship, and Brother Stone, of New Boston, (N. H.) made the concluding prayer. The whole was concluded by an Anthem, and the Benediction by Br. Evans.

The day was fair but very cold. Yet the house, which is a neat, well finished wooden building, 54 by 40, was so entirely thronged, as to render it almost uncomfortably warm. Although a considerable part of the assembly were obliged to stand during the whole of the exercises, no symptom of uneasiness was discovered, but the most perfect order and profound silence were observed throughout the day. After an intermission of thirty minutes, Brother Sharp again addressed the people in an interesting discourse, from 1 Peter iii. 13.

A Baptist Church was constituted in the City of New Haven, on Wednesday, the 30th of October, 1816; and in the afternoon of the same day, Rev. Henry Lines was publickly installed their Pastor. The sermon was preached by Rev. Mr. Cushman, and the Right hand of Fellowship was given by Rev. Mr. Miller. The services were performed in the Old Episcopal Church, the use of which was politely tendered the Baptists by its Proprietors.

NEW PUBLICATIONS.

Scott's Family Bible, in three vols. quarto. One vol. is published. Philadelphia. W. W. Woodward.

Scott's Family Bible, in 6 vols. 8vo, 4 vols. are published. Boston. S. T. Armstrong.

The Old and New Testaments connected, in the History of the Jews and neighbouring nations, from the declension of the kingdoms of Israel and Judah, to the time of Christ. By Humphrey Prideaux, D. D. With a Life and portrait of the author, and 8 new maps and plates. In 4 vols. octavo. Charlestown. William Collier.

Travels in South Africa, undertaken at the request of the Lon. Miss. Society. By John Campbell, minister of Kingsland Chapel. Andover. Flag & Gould.

The History of the propagation of Christianity among the heathen since the Reformation. By the Rev. William Brown, M. D. In two vols. octavo. First American Edition, from the last London Edition. N. York. F. P. Low.

The first vol. of Calvin's Institutes of the Christian Religion. A new translation. By John Allen. Newburyport. W. B. Allen & Co.

A discourse, delivered in Haverhill, July, 1816, on a baptismal occasion. By W. Batchelder, Pastor of the Baptist church in that place. Haverhill, (Mass.) Burrill & Tileston.

The Shepherd of Salisbury-Plain. By Miss H. More. With a short Memoir, and an Original Letter of the Shepherd. Taken from the Lon. Evan. Mag. Boston. Lincoln & Edwards.

NOTICES.

Baptist Missionary Convention.

The triennial meeting of "The General Convention of the Baptist Denomination in the United States of America for Foreign Missions," will be holden in the Baptist Meeting house in Sanson-street, Philadelphia, on the first Wednesday in May next. It is fervently hoped that the united prayers of the churches will unceasingly ascend to the great Head of the church, that his presence may pervade this contemplated meeting of his saints, and

that it may result in the divine glory and the furtherance of the gospel. The introductory sermon will be delivered by Rev. Dr. BALDWIN, of Boston, President of the Board of Commissioners. In case of failure, by Rev. Mr. Brown, of Washington.

Quarterly Prayer-meeting.

The churches uniting in this religious exercise will meet on the first Tuesday of April next, at the Rev. Mr. SHARP'S Meeting house in Charles street, Boston, at 3 o'clock, P. M.

Poetry.

FAREWELL

TO THE MISSIONARIES.

SOV'REIGN of worlds! display thy pow'r,
Be this thy Zion's favour'd hour;
Bid the bright morning star arise,
And point the nations to the skies.
Set up thy throne where Satan reigns,
On Afric's shore, on India's plains,
On wilds and continents unknown—
And be the universe thine own!
Speak! & the world shall hear thy voice:
Speak! and the desert shall rejoice;
Scatter the shades of moral night:
Let worthless idols flee the light!
Trusting in Him, dear brethren, rear
The gospel standard, void of fear!
Go, seek with joy your destin'd shore,
To view your native land no more.
Yes—Christian heroes!—go—proclaim
Salvation through Immanuel's name;
To India's clime the tidings bear,
And plant the rose of Sharon there.
He'll shield you with a wall of fire,
With flaming zeal your breast inspire:
Bid raging winds there fury cease,
And hush the tempest into peace.
And when our labours all are o'er,
Then we shall meet to part no more;
Meet with the blood-bought throng to fall,
And crown our Jesus, LORD OF ALL!

LINES,

ON THE DEATH OF A BELOVED
INFANT.*Addressed to Mrs. J.—*

SLEEP on, sweet babe, securely rest;
Nor pain nor sorrow can molest!
Exchang'd is every mortal strife,
For immortality and life! [crush'd,
Though our fond hopes and schemes are
And, with thee, laid beneath the dust,
Yet still we would not dare complain;
Our loss is thy eternal gain!
The gracious Pow'r that gave thee birth,
And lent thee to thy friends on earth,
Kindly forbade a longer stay,
Where thorns so thickly strew the way.
Like as we move the choicest flowers,
To save from blasts, or storms, or show'rs,
He took thee from this vale of woe,
Where noxious winds and vapours blow,
To breathe in pure and heav'nly air,
To flourish ever young and fair;
To live in Jesus' kind embrace,
And bask amid refulgent grace!
There, cloth'd in beams of purest light,
'Midst seraphs and archangels bright,
Thy happy spirit ever, ever sings
The highest praises of the King of kings!

Birmingham.

I. C.

[*Eng. Bap. Mag.**To Correspondents.*

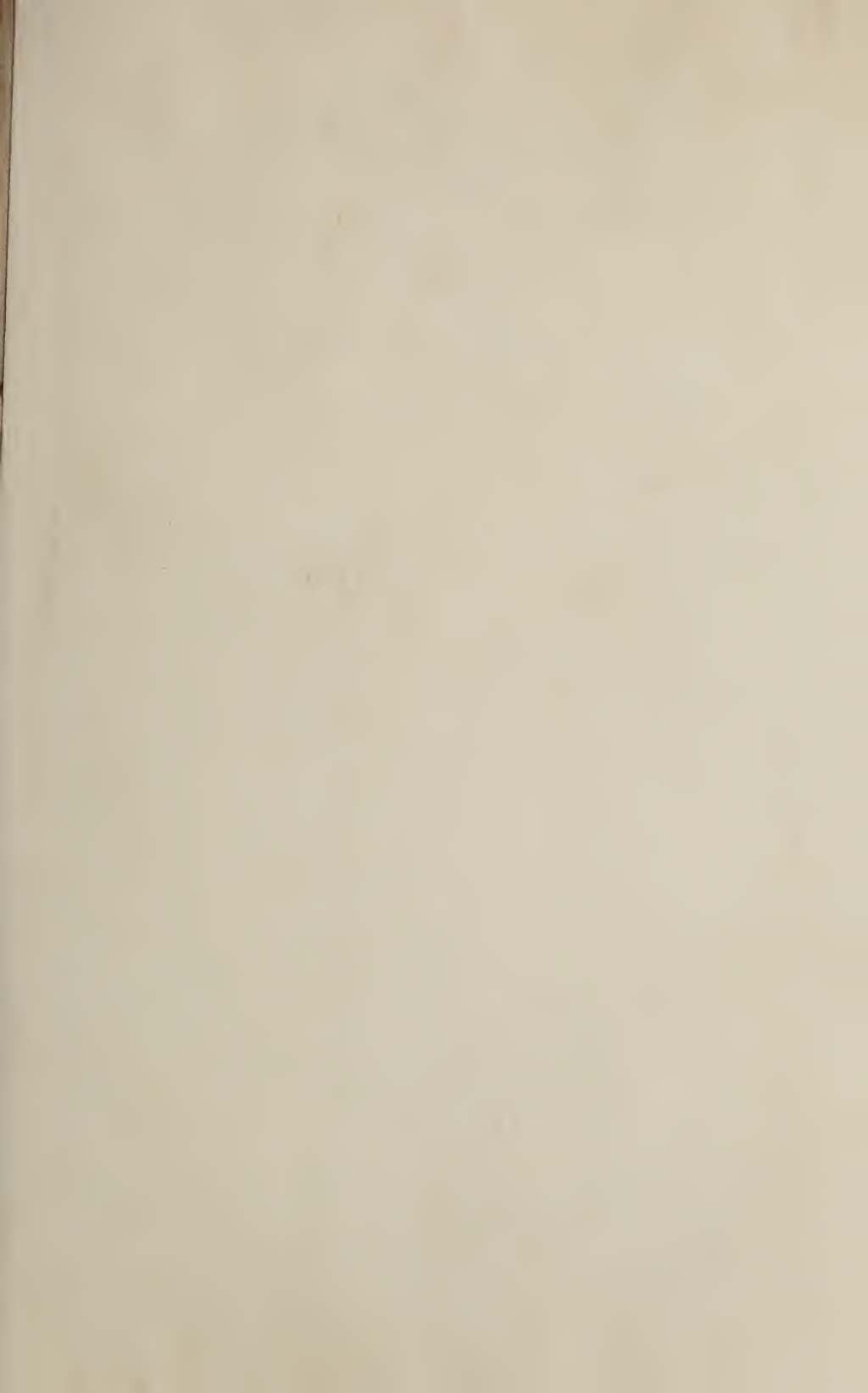
Several obituary articles are on file, and shall be attended to.

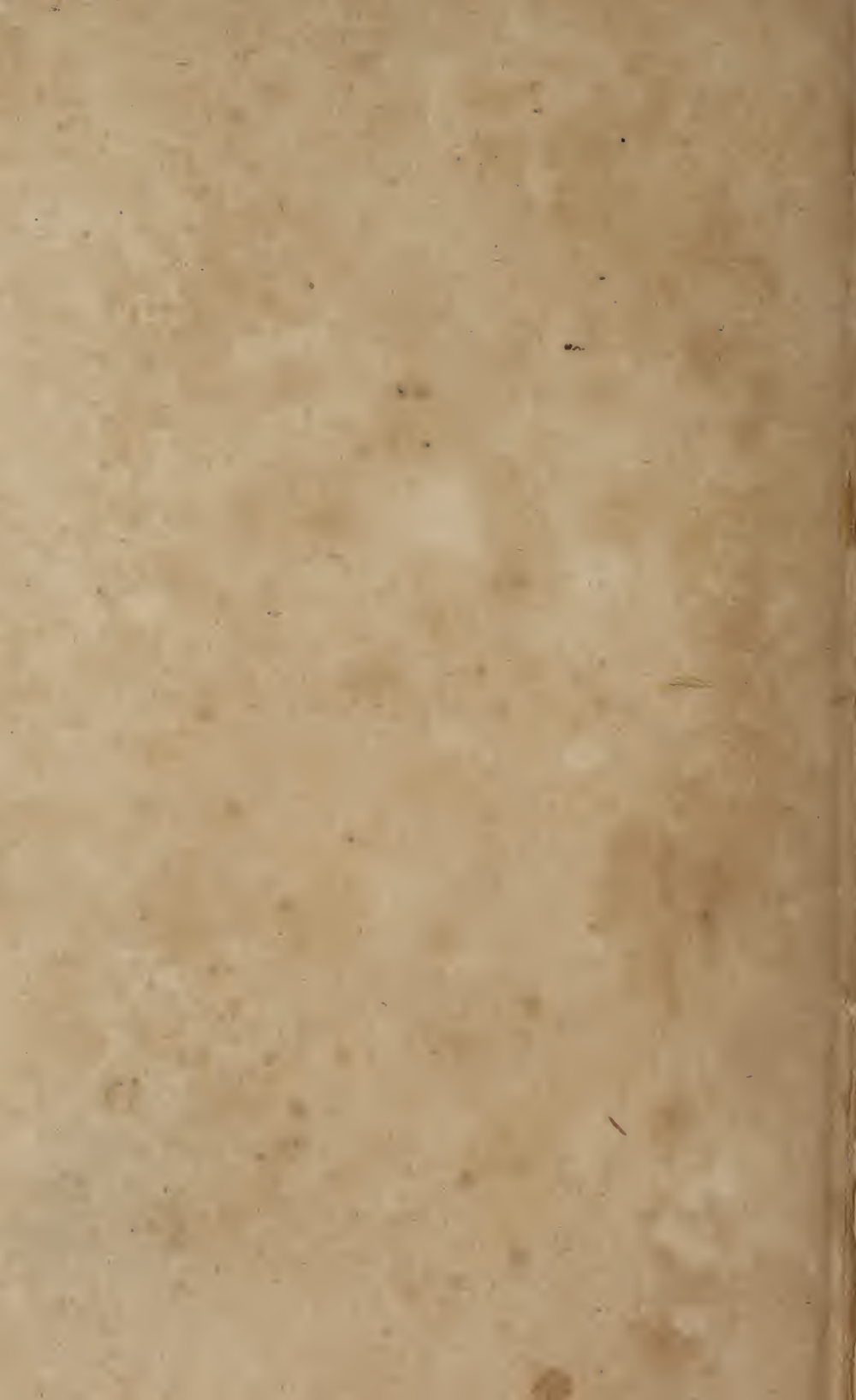
We regret that we are obliged to omit until our next No. a communication on Sabbath Schools, by A. Z. We hope the friends of these benevolent institutions will not relax their labours at the opening of the present season. A communication on the Union of Alms and Prayer, by the same, has been received.

Gaius, on Rom. viii. 19. And *Hoshea* on Heb. x. 29, are on file.

Interesting communications from India, have just been received, particularly from Mr. Judson. They shall appear in our next.

We are gratified with the prospect of increasing support from our correspondents and friends in different sections of our country.





Good things

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